THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XIV Philadelphia, December, 1925 No. 3

In this Christmas Number

THE BISHOP'S MESSAGE

PREPARATION FOR CHRISTMAS

An Editorial

CONTRASTS AND CHANGES OF A HALF CENTURY

By the Rev. George C. Foley

GLORIA IN EXCELSIS—*A Meditation*

By the Rev. A. L. Urban

THE CHURCH AND THE HOLY SCRIPTURES II

By the Rev. Francis C. Hartshorne

DOING A PRACTICAL MISSIONARY SERVICE

The
Ecclesiastical
Department

produces all articles required in the various services of the church.

A special feature is the conversion of family or personal heirlooms of gold, silver and jewels into memorials for church use.

Memorial Tablets
Designed and Made

J. E. CALDWELL & CO.

Chestnut Street below Broad
PHILADELPHIA

INCORPORATED 1889

The Merion
Title and Trust Co.

ARDMORE

NARBERTH BALA-CYNWYD

Total Resources
$10,000,000

Philadelphia Trust Company

Capital - - - -	$1,000,000
Surplus - - - -	5,000,000
Trust Funds - - -	214,726,211

DIRECTORS

EDWARD T. STOTESBURY	THOMAS S. GATES	J. HOWELL CUMMINGS
LEVI L. RUE	A. G. ROSENGARTEN	HENRY G. BRENGLE
W. W. ATTERBURY	LEDYARD HECKSCHER	CHARLES DAY
SAMUEL M. VAUCLAIN	BENJAMIN RUSH	WM. A. LAW
J. FRANKLIN McFADDEN	ARTHUR H. LEA	SAMUEL M CURWEN

OFFICERS

HENRY G. BRENGLE, President

FRANK M. HARDT	Vice-President	JAMES J. NEELY	Asst. Real Estate Officer
T. ELLWOOD FRAME	Vice-President	LOUIS BUSCHE	Asst. Trust Officer
NELSON C. DENNEY	Vice-Pres. and Trust Officer	HENRY L. McCLOY	Secretary
J. CALVIN WALLACE	Treasurer	A. RAYMOND BISHOP	Asst. Treasurer
HARRY STEWART	Real Estate Officer	VINCENT R. TILDEN	Asst. Secretary
		FRANK O. PEARCE	Asst. Treasurer

Capital . . $1,000,000 INCORPORATED 1871

Guarantee
Trust and Safe Deposit Company

316, 318, 320 Chestnut Street

Central Office
1415 Chestnut St.

West Phila. Office
9 South Fifty-second St.

Rents Safes

Acts as Executor, Trustee, Administrator, Guardian

Takes Charge of Real Estate

Loans Money on First Mortgages

Allows Interest on Checking Accounts

Receives for Safe Keeping Valuables of Every Description

Keeps Wills Without Charge

SAVINGS FUND 4% INTEREST
10 days notice

DREXEL & CO.

Chestnut and Fifth Streets
PHILADELPHIA

J. P. MORGAN & CO., NEW YORK
Wall Street, Corner of Broad

MORGAN, GRENFELL & CO., LONDON
22 Old Broad Street

MORGAN, HARJES & CO., PARIS
14 Place Vendome

Securities Bought and Sold on Commission.
Foreign Exchange, Commercial Credits.
Cable Transfers.
Circular Letters for Travelers, available in all parts of the world.

Fire Prevention

By trying to prevent fire you not only help to reduce your premium but assist in saving part of the country's $500,000,000 fire loss. Ask your agent about it.

Insurance Company of North America
Philadelphia

"The Oldest American Fire and Marine Insurance Company"

The Real Estate Trust Co.
OF PHILADELPHIA

Southeast Cor. Broad and Chestnut Streets

Interest allowed on Deposits subject to check at sight.

Takes charge of real estate, collects and remits incomes.

Loans money on First Mortgage on improved real estate, and on Stock Exchange collaterals at best rates.

Acts as Executor, Administrator, Trustee, Committee, Assignee, etc.

Safe Deposit Vaults. Safes $5.00 per annum and upward.

GEORGE H. EARLE, Jr., President
S. F. HOUSTON, Vice-President
EDWARD S. BUCKLEY, Jr., Treasurer
JOHN A. McCARTHY, Trust Officer
EDGAR FETHERSTON, Asst. Treasurer
EDW. Y. TOWNSEND, Sec'y and Asst. Trust Officer
ROBERT D. GHRISKEY, Asst. Sec'y & Asst. Trust Off.

CAPITAL $1,500,000.00 SURPLUS $3,750,000.00

The Commonwealth Title Insurance and Trust Co.

Chestnut and Twelfth Streets

PHILADELPHIA

PAYS INTEREST ON DAILY BALANCES
INSURES TITLE TO REAL ESTATE

RENTS SAFE DEPOSIT BOXES $4 TO $100
TAKES ENTIRE CHARGE OF REAL ESTATE

ACTS AS EXECUTOR, ADMINISTRATOR, GUARDIAN AND TRUSTEE. WILLS RECEIPTED FOR AND KEPT WITHOUT CHARGE

SAVINGS FUND DEPARTMENT

CHRISTMAS FUND

4%

JOSHUA R. MORGAN, Pres. JAMES V. ELLISON, Treas.

INVESTMENTS

Equipment Bonds

Short Term Notes

First Mortgage
Long Term Bonds

BAKER, YOUNG & CO.

JOSEPH W. SWAIN, Jr., Manager

50 Congress Street
Boston, Mass.

Land Title Building
Philadelphia, Pa.

EDWARD B. SMITH & CO
Established 1892

INVESTMENT SECURITIES

CORPORATION FINANCING

INTEREST ON DEPOSITS

SECURITIES BOUGHT AND SOLD ON COMMISSION

1411 CHESTNUT STREET
PHILADELPHIA

5 NASSAU STREET
NEW YORK

The Philadelphia Protestant Episcopal City Mission

WILLIAM H. JEFFERYS, M.D.
Superintendent

REV. H. CRESSON McHENRY
Gen'l Secretary

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (*a*) By dissiminating news of the Diocese, its institutions, parishes and misssions.
   (*b*) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (*a*) By publishing reports and appeals.
   (*b*) By recording current news and events.

PRESS OF THE JOHN C. WINSTON CO., PHILA.

VOL. XIV. No. 3 PHILADELPHIA, DECEMBER, 1925 15 cents a copy $1.00 a year

The Bishop's Page

DEBT OF THE NATIONAL COUNCIL

In our last issue reference was made to the accumulated debt of the National Council. It is well to bear in mind that most of this debt was on the books when the Council was organized six years ago. The interest during the past six years materially increased it, and with the expected deficit at the end of 1925, the total indebtedness is about $1,500,000.

We all want our new Presiding Bishop to have a clean slate when he takes his office on January 1st. In Pennsylvania our share of the indebtedness is approximately $160,000, and a committee is now at work raising this amount in cash or pledges. Any contribution for this purpose will be gratefully received.

As already announced, steps have been taken so that such indebtedness will not be incurred in the future.

TWO GREAT EVENTS

Church Club Dinner

On December 17th, at the Church Club Dinner in the Ball Room of the Bellevue-Stratford Hotel, a moving picture of our Diocese at work will be shown for the first time, in the Diocese. These pictures were prepared under the auspices and at the expense of the Church Club. With its permission they were shown in New Orleans, and all who saw them were much impressed, several dioceses having expressed their desire to secure a similar picture of their own work. Even to those who know a great deal about the Diocese, I am sure this moving picture will be a revelation, and I hope that all the men and women interested in our missionary, educational and social service work, will be present at the dinner.

Visit of the Presiding Bishop

On December 31st, Bishop Murray, who was elected Presiding Bishop at the General Convention in New Orleans, will visit us. It will be the first public meeting of our new Presiding Bishop, and we feel honored that he is to come to Philadelphia on that occasion.

In honor of Bishop and Mrs. Murray, Mrs. Garland and I will give a reception to the clergy and their wives, on the afternoon of December 31st, from three to five o'clock.

A Mass Meeting will be held in the evening, at Holy Trinity Church, at which the new Presiding Bishop will be the speaker. This mass meeting should be attended by a representative gathering of those most interested in the Diocese, and our missionary work at home and abroad, so that we can assure Bishop Murray of our loyal support. We would specially ask that every member of the Standing Committee, of the Executive Council, the officers of our women's organizations (Diocesan and Convocational), a deputation from every Vestry, including at least both the Wardens, and a large representative congregation, come to this service, so that we can make it a "red letter day" in the history of the Diocese.

TWO BISHOPS

The whole Diocese of Pennsylvania should feel honored in the election of the Rev. Frank Whittington Creighton as Bishop of Mexico, as he was born in our City and is a graduate of our Philadelphia Divinity School.

Mr. and Mrs. Creighton will be present as guests, at the Church Club Dinner on December 17th, and we will then have an opportunity to greet the Bishop-elect and wish him God-speed in his work.

The Right Reverend Frank DuMoulin has accepted his election as Rector of the Church of The Saviour, and will enter upon his duties this month. To me it is a great personal pleasure to have him in our Diocese, and I know that his many friends will welcome him as one of our co-workers.

CHRISTMAS GREETING

As we go to press Advent Sunday has not yet come and it seems too early to write a Christmas message, but when our next issue appears, Christmas will have passed and a New Year dawned. Therefore, in this

last month of the old year, filled with the Christmas spirit, let us resolve to do our utmost as individuals, as congregations, and as a Diocese, to give generously, so that through the missionary efforts of the Church we may spread the gospel of peace. Let us also, as "men of good will," remember those to whom we can minister In His Name. Then on Christmas Day, kneeling at the Lord's Table to receive the Holy Communion, let us reconsecrate ourselves, our souls and bodies, to His service, and resolve to make the New Year a year of more fervent prayer, more earnest zeal, and more active work, filled with the spirit of sacrifice and service in the upbuilding of Christ's Kingdom. If we are really filled with the Christmas spirit, to these sacred resolutions God's Holy Spirit will guide us, and in the fulfillment of them He will bless us, and the New Year will bring us happiness and peace.

THE DEFICIT OF THE NATIONAL COUNCIL

At the General Convention the Treasurer, Mr. Lewis B. Franklin, reported that the deficit of the National Council as of January 1, 1925, amounted to $1,040,000; the larger part of this sum was due to two items: (1) the excessive cost of paying Missionaries' salaries in China during and after the war, amounting to about $500,000 in excess of the appropriation, and (2) the cost of the Nation-Wide Campaign, amounting to about $340,000. Mr. Franklin conservatively estimated that this deficit might be increased as much as $400,000 during the year 1925. Under the leadership of Bishop Manning, who pledged $250,000 from the Diocese of New York, the Convention agreed that as the first step in the business reorganization of the Church it was necessary to clean off this deficit; one bishop after another promised that its Diocese would try to do its share, with a result that approximately the $1,400,000 was promised in this way for the purpose.

On behalf of the Diocese of Pennsylvania, Bishop Garland pledged that we would do our best to raise our share. Just what our share was remains somewhat uncertain, partly because the deficit to the end of this year is undetermined, and partly because there is no definite way in which the deficit should be apportioned among the different Dioceses. The sum of $160,000 seems to be an outside figure which the Diocese should aim at, even if it does not succeed in getting it.

Immediately upon the return of the Deputies from the General Convention a Conference was held with the Finance Department of the Executive Council, at which it was decided that the best way to raise this sum would be, not by appealing to the different parishes, but by asking a Committee of Laymen to raise it if possible by appeals to a limited number of laymen who have given generously in response to other Diocesan appeals. Mr. Joseph Wayne, Jr., was chosen as Chairman of such Committee and much to the gratification of all concerned, has accepted the responsible position and is now engaged in forming his Committee.

1926 EXPECTATIONS

All parishes and missions of the Diocese have been requested to forward to Diocesan headquarters their "Expectation" figures for 1926.

The "Expectation" total of givings are to be reported to the National Council from all Dioceses under the following resolution of the General Convention.

"RESOLVED, That, first each Diocese and Missionary district shall annually on or before January 15th submit to the National Council a statement of the amount which it expects to pay to the National Council toward the Church's Program for the ensuing year; and that, second, the National Council, at its first meeting for the year, shall adjust the actual appropriations for the year to an amount not to exceed the total income to be expected from these estimates, plus amounts expected from other sources."

An important incident in connection with raising Pennsylvania's share of the deficit was Bishop Murray's promise to come to this Diocese on December 31st, the eve of his assuming his new responsibilities as Presiding Bishop of the Church. The hope is that on that day the Committee will be able to tell him that Pennsylvania has raised or pledged substantially its share of the deficit. It is proposed to hold a dinner at the Bellevue-Stratford Hotel, at which probably those who have contributed will be invited to meet Bishop Murray. Later, there will be a service at Holy Trinity Church, at which Bishop Murray will make an address and will presumably lay down his platform and policy for the ensuing triennium. The Pennsylvania Delegation considered itself fortunate in making this arrangement, as it will be Bishop Murray's first appearance as Presiding Bishop.

THE DIOCESAN INSTITUTE

The Diocesan Institute was held at St. James' Church on Thursday, November 5, 1925. It began with a Communion Service, at which Bishop Garland and Dr. Mockridge officiated. During the morning session, lasting from 10.15 to 12.30, reports were made by four of the Deputies to the General Convention.

Dr. Tomkins spoke on "The Missionary Spirit of the Convention," which he found indirectly expressed in many actions of the Convention. Dr. Caley gave an interesting account of the part that Pennsylvania's Deputies had taken in certain of the decisions. Mrs. Scott described some of the outstanding events of the Women's meetings, pointing out that the Woman's Auxiliary had the advantage of the General Convention, in that it had relatively little business that had to be done and therefore had much more time than the General Convention to listen to the reports of the various missionaries.

Mr. Brown spoke on the decisions by the General Convention with regard to the "Program for the Next Triennium." He stressed the points that while the General Convention had decided to apportion among the different dioceses the sum of $3,510,000 (as against the $3,000,000 which the representatives of this Diocese had urged), nevertheless the General Convention had adopted our system of Expectations, i. e., the practice of calling upon each Diocese for a statement not later than January 15th, of the sums that might be expected from it during the following year, together with instructions to the National Council to be guided by these Expectations as far as possible in doing the work for the year.

In view of this action of the General Convention, it will of course be necessary for each Diocese to obtain from each of its churches its Expectation for the following year at an early date, so that the Council might by January 15th be able to send the Expectation of the whole Diocese to the National Council. Mr. Brown also pointed out that a good deal of objection had been made to the basis of apportionment among the different Dioceses and that a Committee had been authorized to revise and re-

consider this whole question and report at the next Convention.

The afternoon session, presided over by Bishop Garland, was devoted to a consideration of the Diocesan situation. The Bishop gave some account of the outstanding events of the Convention and then introduced the Rev. Mr. Pember, who went over very carefully the Diocesan Budget for the year 1926, explaining it in terms rather of men and of work than of money.

Mr. Barba then urged that the nature of the obligation imposed upon the individual by the decisions of the General Convention and the Diocesan Convention was at least as great as the obligation imposed to contribute by taxation to the expense of the general and the state governments. Mr. Barba's address was followed by a suggestion of certain Ways and Means that had been approved for use in our Diocese. One is a visit by some representative of the Diocese to each of our parishes and missions in order to establish a closer contact between the vestries and the Diocese. Another was the suggestion that each Vestry should go over carefully their own list of pledges both for parish and missionary purposes, and should feel free to call upon the members of their congregation for such increases in the pledges made as they might think proper. The thought was that a direct appeal from the Vestry for a certain sum of money ought to carry a good deal of weight with the individual members of the congregations.

CLERICAL BROTHERHOOD'S SCHEDULE OF MEETINGS

The Clerical Brotherhood meets on each Monday morning at 11.30 o'clock in the Church House, 202 South Nineteenth Street, when addresses are made by prominent speakers. All clergymen of this and other Dioceses are welcome to attend all the meetings.

The December schedule follows:

Monday, December 7th: The Rt. Rev. the Bishop of Pennsylvania will speak on his recent visit to Mexico.

Monday, December 14th: The Rev. Henry D. A. Major, Principal of Ripon Hall, Oxford, will be the speaker.

Monday, December 21st: The Rt. Rev. Ethelbert Talbot, Presiding Bishop of the Church, will be the speaker.

Monday, December 28th: No meeting will be held.

St. Luke's Parish on All Saints' Day celebrated the second anniversary of its rector, the Rev. William J. Hawthorne, with special services. In connection with the musical program at the evening's service, a Boys' Club of fifty members was initiated as a feature of the rector's anniversary.

The Bishop and Mrs. Garland will be at home on Mondays during December and January, from 4 to 6 P. M., at the Bishop's House, 251 South Twenty-second Street.

THE NOVEMBER MEETING OF THE EXECUTIVE COUNCIL

The regular meeting of the Council was held November 12th at 3.30 P. M. The most important business was the deciding on the Budget for the year 1926, which the Rev. Mr. Pember, Chairman of the Budget Committee, had prepared. While the Council went over the items one by one, nevertheless, in view of the careful work that had been done by the Chairman in paring down appropriations wherever possible, the Budget as prepared by the Committee was approved with only trifling changes.

The apportionment from the National Council for the year 1926 of $316,800 was accepted, but the Secretary was instructed to notify the National Council that it should in no event expect more than $250,000 and that a more exact "Expectation" would be sent prior to January 15th.

The Budgets for the Episcopal and Convention Fund for the year 1926 were approved and a total for the two slightly less than in 1925 fixed on for apportionment among the parishes.

It was decided to remind the parishes of the previous decision that the Every Member Canvass should be held wherever possible from November 22nd to December 6th, and also that each Church should be requested to report not later than December 31st, (1) whether it held an Every Member Canvass in 1925, (2) the amount of its pledges for the Missionary work of the Church for 1926, (3) the amount that the Executive Council may fairly count upon the churches contributing toward Missions for the year 1926 (including pledges and all other contributions that count on the Quota, such as Sunday school offerings).

Quite a full statment was made to the Council with reference to the decisions of the General Convention with respect to the Program for the ensuing triennium, including the adoption of the system of Expectations, the appointment of a Committee to consider the proper basis of apportioning Missionary monies, and the decision to try to clear up the deficit of the National Council.

Mr. Samuel F. Houston, the new representative of our Diocese in the National Council, was invited to attend the meetings of the Executive Council.

REYNOLDS D. BROWN,
Executive Secretary.

BISHOP AND MRS. GARLAND GUESTS OF SENIOR MEMBERS' CLUB OF GIRLS' FRIENDLY

The Senior Members' Club, for the Pennsylvania Diocesan Organization of the Girls' Friendly Society in America, held a reception in honor of the Bishop of Pennsylvania and Mrs. Garland, on Wednesday evening, November 4th, from 8 to 10 o'clock, at the Philadelphia Art Alliance, Walnut Street above Eighteenth Street.

In the long receiving line were Miss Maule, the President, and Miss Paul, the Secretary, at the left of Bishop Garland, with Miss Wilson, a former Diocesan President, Miss Lukens, the Provincial Vice-President; Mrs. Willits, Miss West, Mrs. Cardwell—Diocesan Vice-Presidents, and the Treasurer, Miss A. Adele Leach, on Mrs. Garland's right; after which came the successive Presidents of the Senior Members' Club, during its twenty years of existence, and its present Vice-President.

The weather was "friendly," and aided a large number, considerably over 400 Members, Associates, Branch Presidents, and a number of clergymen and their wives, to pay their respects to the honored guests. The spacious rooms of the Art Alliance were bright with pictures and flowers; music was furnished by a "student-trio" from the Curtis Institute; the usual refreshments were served, and all went away happy to have had the pleasure of so intimate a social relation with the Bishop of the Diocese and Mrs. Garland, as well as proud to be of that "family"—the Girls' Friendly Society.

A GIFT OF APPRECIATION TO DR. ARTHUR HOLMES

On the morning of November 13, a unique service was held in the Chapel of the University of Pennsylvania, Provost Penniman presiding, at which time The Clerical Brotherhood of the Diocese of Pennsylvania presented to Professor Arthur Holmes, Ph.D., a Lectern Bible and Prayer Book for use in the services of the University Chapel. There was in attendance representing the Brotherhood, the Rev. Charles H. Long, president of the Brotherhood and the Very Rev. H. St. Clair Hathaway, Dean of St. Mary's Pro-Cathedral. These books were presented to Doctor Holmes in appreciation of his many kindnesses in delivering a series of lectures to the Brotherhood. The presentation was made by Dean Hathaway. Doctor Holmes in a few fitting remarks thanked the Brotherhood for its gift and he in turn presented the books to Doctor Penniman, who received them in behalf of the University.

THE CHURCH AT PENNSYLVANIA STATE COLLEGE

(By the Rev. E. M. Frear, rector of St. Andrew's, State College, in charge of student work.)

The Pennsylvania State College: What is it? Where is it?

As Churchmen we are interested in these questions because no matter in what part of Pennsylvania we live, sooner or later some of the boys or girls whom we know will go there for an education. Five of our Church Farm School boys are now making good there. Sooner or later in our Church work, more and more as the years go on, we shall meet men or women who have been trained there. We are, therefore, interested to know about the Pennsylvania State College and also to learn what our Church is doing there. We shall do little more than introduce the subject at this time, hoping to tell you more about it later.

Naturally the first question is, What is the Pennsylvania State College? It is an educational center of university proportions, supported and controlled by the Commonwealth, and designed to give to the young men and women of our State a "liberal and practical education" free of any charge for tuition. It offers thirty-eight four-year courses, which are organized into six great schools: Agriculture, Engineering, Mining and Metallurgy, Chemistry and Physics, Liberal Arts, and Education. It also has a Graduate School.

The next question is, Where is the Pennsylvania State College? It is in Centre County, very near the geographical center of our State, beautifully situated upon a plateau, 1200 feet in altitude, where it has gathered about itself a thriving town of 4000 inhabitants.

At present 3642 young men and women of Pennsylvania are taking advantage of the opportunities offered there. The number is necessarily limited because the class rooms are not large enough to hold more. The number would be much larger if the College could accommodate more. In addition to the regular students, approximately 2000 Pennsylvania school teachers come here in the summer from various parts of the State to profit by the Summer School Educational Courses.

To carry on all of this work, a teaching force of nearly 400 professors and instructors is maintained. All told, therefore, more than 6000 persons are directly involved in the conditions of life that prevail at the College; that is, three times more than there were only twelve years ago.

In the light of these figures, consider what an opportunity there is for our Church or for any organized Christian force to work here where so many able and energetic youth is concentrated.

WELFARE FEDERATION

The annual Campaign of the Welfare Federation was more successful this year than at any time since its first appeal in 1921.

Up to November 16th the subscriptions amounted to over $3,000,000, but the total was still short of the goal of $3,157,000.

Sufficient has been received, however, to guarantee the approved budgets of the Member Agencies for 1926.

CONFIRMATION APPOINTMENTS FOR DECEMBER

December 4.—Friday.
Evg.—Rockledge, Holy Nativity.

December 6.—II Sunday in Advent.
A. M.—Philadelphia, Calvary, Germantown.
Evg.—Germantown, Epiphany.

December 8.—Tuesday.
Evg.—Philadelphia, L'Emmanuello.

December 9.—Wednesday.
Evg.—Philadelphia, St. James the Less.

December 10.—Thursday.
Evg.—Philadelphia, St. John Baptist, Germantown.

December 11.—Friday.
Evg.—Philadelphia, St. Alban, Roxborough.

December 13.—III Sunday in Advent.
A. M.—Philadelphia, St. David, Manayunk.
Evg.—Philadelphia, Advent.

December 16.—Wednesday.
Evg.—Philadelphia, St. Timothy, Roxborough.

December 18.—Friday.
Evg.—Philadelphia, St. Stephen, Bridesburg.

December 20.—IV Sunday in Advent.
A. M.—Ordination.
Evg.—Philadelphia, St. Peter, Germantown.

December 23.—Wednesday.
Evg.—Philadelphia, St. Stephen, Wissahickon.

December 27.—I Sunday after Christmas.
A. M.—Bristol, St. James.
Evg.—Philadelphia, Emmanuel, Holmesburg.

SAILORS' DAY

The Rev. Robert J. McFetridge, Rector of the Church of the Redemption, West Philadelphia, was the chief speaker at exercises at the Seamen's Church Institute, held on Sunday afternoon, November 15th, to commemorate the men of the Merchant Marine who lost their lives in the great war. A large audience, made up of seamen and visitors, attended the exercises which were held in the auditorium of the new building of the Institute.

ST. MATTHEW'S CENTENNIAL AN OUTSTANDING EVENT

St. Matthew's, Francisville, which celebrated its Centennial Anniversary during the week November 1st to November 9, inclusive, has entered upon the second century of its history, as one of its parishioners expresses it, "with all its obligations met in full, owing no man anything except to love one another."

Outstanding features of the celebration were completion of the parish $50,000 Endowment Fund, termination of the pew renting system, dedication of 120 handsome memorial pews, distribution of a most interesting and comprehensive history of the parish from its earliest beginnings, including a brief history of the Diocese. The book was written by the Hon. Franklin Spencer Edmunds, for many years a Vestryman of St. Matthew's and one of its most faithful workers.

Another outstanding feature of the Centennial was a Pageant, "One Hundred Years Rounded Out," presented by members of the parish. It was necessary to open the church to the more than 500 unable to enter the parish house auditorium until a second performance could be staged immediately following the first. The Pageant will be repeated on Friday evening, December 4th, at 8.15 o'clock, in the Parish House.

The Rev. Dr. George C. Foley, who was Curate at St. Matthew's fifty years ago, preached the Centennial sermon at the opening of the week's celebration on Sunday morning, November 1st.

An abstract of Dr. Foley's sermon will be found on another page in this issue of The Church News.

The Rev. Warner L. Forsyth, son of a former rector, preached to a crowded church on Sunday night, November 1st. Bishop Gailor officiated at the Dedication of the memorial pews on Monday night. Tuesday night the Fiftieth Anniversary of the organist, Professor Albert T. Gardner, was celebrated. Dr. William L. Taylor, Chairman of the Music Committee of the Vestry, presented Professor Gardner with a purse of gold. Former parishioners and friends were the guests at a reception and supper Wednesday night. The Bishop and Clergy of the Diocese were the guests at a dinner and reception Thursday night. Vestrymen of the Diocese were guests on Saturday afternoon. On Sunday, November 8th, Bishop Talbot was the preacher at the morning services and the Rev. Dr. L. N. Caley at the night service.

If you do not attend your Sunday School and Church services regularly, how do you expect the Church to grow? Others get interested when we manifest our enthusiasm and interest.

NEW ORGAN IS DEDICATED AT ST. LUKE AND THE EPIPHANY

A new organ has been installed during the past summer in the Church of St. Luke and The Epiphany, Thirteenth Street below Spruce, at a cost of $30,000. It was built by the Austin Organ Company, of Hartford, Conn., and was dedicated with appropriate ceremony on All Saints' Day. Dr. H. Alexander Matthews is Organist and Choirmaster.

The Rector, Rev. David M. Steele, has summarized some facts concerning it in the current issue of the *Parish Helper*. They illustrate well the labor of constructing such an instrument and the complexity of its parts.

The work was begun in the factory as long ago as January, more than sixty different men being employed as specialists in different ways. The removal of the old organ from the church took the labor of six men more than four weeks, while installing the new one took four other men more than six other weeks.

As many as 400 of the old seasoned pipes were retained in the new, but only after being sent from Philadelphia to Connecticut to be revoiced and returned. The organ is blown by an "Orgoblo" driven by a ten horsepower motor with a wind pressure in the blower pipe of fifty pounds to the square foot. There are 3700 separate pipes, the largest being 32 feet by 2 feet square, weighing one ton. It reaches from the floor of the cellar to the level of the ceiling of the gallery. The smallest pipe is no larger than a lead pencil. There are twenty miles of electric wires and 2000 contacts. On the keyboard there are four manuals which amounts to the same thing as having four separate organs. Together this makes 244 keys to control, in contrast to eighty-eight on a piano, not to mention the pedals of thirty-two keys.

The entire action is electric pneumatic. The starting switch to control the motor is contained in the console. This console proper, the key-desk, as it is more commonly understood, is movable. It is connected with other parts by a cable 1½ inches in diameter, so that it could be picked up and placed anywhere in the church and the organ played just as easily. This cable contains 365 wires.

In spite of all this machinery, this number of pipes, and this complexity of parts, the space provided is now so commodious that one can walk inside any part of the organ even while the machinery is in action and the manuals are being played. The whole of the above when shipped from the factory filled two box cars and weighed twenty-five tons.

Some one once asked Bishop Selwyn, "What can I do for Christ?" "Go," said the Bishop, "where He is not and take Him with you."

Don't Miss Seeing Church Club's Big "Movie" of Diocese to be Presented at Annual Dinner, Thursday, December 17th

Arrangements for first presentation here of the big motion picture of Church activities in the Diocese of Pennsylvania on Thursday night, December 17, in the ball room of the Bellevue-Stratford Hotel, are being rapidly completed.

The film, as has already been announced, was prepared under direction of the Church Club, and will be one of the features of the Club's Annual Dinner on December 17. Participating in the dinner with the Church Club will be the Clergy of the Diocese, the Churchwoman's Club and the Associated Vestries. Frank H. Longshore, organist and choirmaster of the Church of the Good Shepherd, Kensington, will be at the organ during the "movie."

According to those who saw the first production of the picture at the General Convention it made a splendid impression as a story of applied Christianity in picture form, showing how efficiently the Church is carrying on day by day in many phases of Christian work and service.

Since its presentation at New Orleans a number of additions have been made to the film. When it is shown on December 17, at the Bellevue-Stratford, it will comprise an upwards of 5000 feet of motion pictures, visualizing to a greater extent than perhaps many of our church people realize, the immense amount of work being done in the Diocese by the Church and under Church influences in its many institutions twenty-four hours of every day in the week and in various other fields of Christian work.

Bishop Garland, who introduced the picture at the General Convention says he is sure it will be a revelation even to those who know a great deal about the Diocese, and the Bishop expresses the hope that all the men and women interested in our missionary, educational and social service work, will be present.

In addition to seeing the motion picture all will have the opportunity to meet the Rt. Rev. Thomas Frederick Davies, Bishop of Western Massachusetts, formerly rector of Old St. Peter's Church, this city, who will be one of the Club's guests and who will also make a special address. The Rev. Frank Whittington Creighton, who was elected by the House of Bishops to be Bishop of Mexico, and Mrs. Creighton, will also be guests of the Club on the night of the dinner. Bishop-elect Creighton is one of "our very own." He is not only Philadelphia born, but he entered the ministry from St. Mark's Church, Frankford, where he received his training from childhood and where he served as a Lay Reader. He is a graduate of the Philadelphia Divinity School. Bishop Garland and Bishop-Elect Creighton will each make an address.

The Church Club is looking forward to the dinner being one of the largest ever given. Every member of the Church in the Diocese is invited to participate, and this means women as well as men.

Subscription for dinner seats has been placed at $3.50 per person. Reservations for dinner seats may be made through Mr. Everett Mattix, 1727 Land Title Building, Broad and Chestnut Streets, Philadelphia. As a large demand for dinner seats is expected it has been suggested reservations being made without delay. Make checks payable to Church Club of Philadelphia.

SEAMEN'S CHURCH INSTITUTE

During the week of December 13th the Seamen's Church Institute is expecting to dedicate the Chapel of the Redeemer in its new building at Walnut and Dock Streets. This is named after the Church of the Redeemer which was connected with the Seamen's Mission operated by the Churchmen's Missionary Association for Seamen in the Port of Philadelphia, located for nearly fifty years at Front and Queen Streets. The original Chapel of the Redeemer was a floating Chapel for Seamen which was launched in 1848 and anchored until 1853 at the foot of Spruce Street.

The terms of the agreement whereby the older Church work for seamen was merged with the present Seamen's Church Institute, provided that the Chapel in the new building of the new organization should be called the Chapel of the Redeemer, and should be a memorial to the late William West Frazier, who for over fifty years was a manager of the work at Front and Queen Streets, and for most of that time was a warden of the Mission.

Other memorials in the new chapel include an altar and reredos presented by the late Anna J. Magee and Miss M. Atherton Leach; an organ in memory of the late Mrs. Ernest Law, by her daughter, Mrs. L. Livingston Biddle; and three stained glass windows, presented by the Ven. R. Bowden Shepherd, Archdeacon of New Jersey, in memory of his father, Solomon Shepherd, who was long a member of the Board of Managers of the Churchmen's Missionary Association for Seamen.

The font and altar brasses, the lectern, Bible, and three memorial wall tablets, removed from the Church at Front and Queen Streets, have been placed in the Chapel of the Redeemer at the Institute.

The Church News

Official publication of the Protestant Episcopal Church in the Diocese of Pennsylvania

Editor-in-Chief.....THE REV. GEORGE COPELAND
Managing Editor.....MR. SAMUEL H. WARNOCK
Business Manager.....MR. CHARLES H. CLARKE

EDITORIAL OFFICE—Church House of the Diocese of Pennsylvania, 202 S. 19th Street, Philadelphia
BUSINESS OFFICE—1016 Arch Street, Philadelphia

Address all editorial correspondence to the Church House, 202 S. 19th Street
Address all subscription and business correspondence to "The Church News," 1016 Arch Street

TERMS: Single Numbers.....15 cents
Annual Subscriptions (by mail).....$1.00
25 or more copies to one address.....Each, 50c. a year
Advertising rates on application to the Business Manager

PRESS OF THE JOHN C. WINSTON CO., PHILADELPHIA

PREPARATION FOR CHRISTMAS

To some readers such a title no doubt suggests an exciting round of shops and department stores, of wrapping and addressing and mailing gifts, to others, as to Mrs. Bob Cratchett, painstaking preparation of a plum pudding or roast duck; for these necessary preliminaries to Christmas ever loom large in the celebration of the feast. But as Church people we should never forget to add to these methods of preparation some thought of the religious celebration of the great event which the day commemorates.

Christmas, perhaps because it lacks a holy week immediately preceding it, has not had the good fortune that Easter has of being preserved as an essentially religious festival, but has been appropriated and exploited by men who have no other interest in the day than a purely mercenary one. Nominal and non-Christians have handled it in such a way as to rob it of its Christian significance with the result that there is always grave danger that the ordinary man in the street will pass by its inner meaning on the other side. While no one since old Scrooge was converted has any desire to abate one ounce of the gift-giving and merriment associated with the season, Christian men ought both to remember and to remind others that the Christmas spirit is not a foundling, nor is it born of window displays and roast turkey, but is born of God; and that Christmas without the cradle of Christ the Son of God in the central place in men's thoughts is a twentieth century reproduction of the Saturnalia of ancient Rome which the Christian Christmas displaced —a good saturnalia it may be, a saturnalia devoid of the loathsome excesses which disgusted the ancient Christians, but none the less a saturnalia, because a mere season of revelry—with the birth of Christ as its excuse rather than its reason.

In the Church Year, Advent has always been regarded as a season of preparation for Christmas, but the effort of some to make it a pale Lent has not been able to withstand the warmth of the spirit of Christmas which begins to glow with the coming of December. And perhaps nothing was ever more inappropriate and futile than the practice of some clergymen who tried to prepare their congregations for Christmas by preaching on the four Sundays in Advent on the "Four Last Things"—Death, Judgment, Heaven, and Hell. A sermon on Hell on the Sunday before Christmas, say, December 23, reminds me of the Presbyterian minister who advertised in the newspaper in November last that on the third Sunday in November he would preach on "The Coming of The Wise Men" and the choir would sing "God so loved the World" from Stainer's Crucifixion.

It would be well if those who arrange our Christmas festivals would take into account the fact that the flood-tide of interest in Christmas does not begin to flow but to ebb on Christmas Day. For at least a week before Christmas our children are on the very crest of enthusiasm, but on Christmas night interest ebbs and it is already 364 days away. For that reason it has seemed to many Churchmen that the best preparation for Christmas among children is to have a service on the eve of Christmas, or to present the scenes of the birth of Our Lord immediately before rather than several days after the feast. They have felt that if they could not be ecclesiastical King Canutes and turn the tide of interest in Chrismas back before the day arrived, they would do what they could to transfigure the interest from a purely secular to an essentially religious character.

For older people the essential need is that in the excitement of gift-giving and merry-making they shall not forget to unite "with angels and archangels and all the company of heaven in praising God because He did give Jesus Christ His only Son to be born as at this time for us." And we can imagine no better preparation than the reading of the beautiful meditation printed elsewhere in our columns. Or if one likes poetry, just the right mood for the religious celebration of the festival will be induced by reading again a poem of such sublime grandeur as Milton's "Ode on the Morning of Christ's Nativity." And if that is too long, such a compact and beautiful couplet of verses as George's MacDonald's "That Holy Thing," which begins,

> "They all were looking for a king
> To slay their foes and lift them high:
> Thou cam'st, a little baby thing
> That made a woman cry."

Or best of all, to read over and over and over some of the wonderful Christmas Carols that our hymnal contains. It is one of the many glories of the Episcopal Church that in America it has done so much to recall Protestant people to a remembrance of the need for a religious celebration of Chrismas by always having Church services on the day itself—a custom now being widely followed by those who used to neglect its

observance. If we could only add to the beautiful spirit of giving which animates men at Christmas a reverent spirit of awe in the presence of the stupendous miracle of the first Christmas then the feast would come to its own as the heart of the Christian Faith.

Contrasts and Changes of the Last Half Century

From a sermon preached by the Rev. George Cadwalader Foley, S.T.D., Professor of Systematic Divinity in the Philadelphia Divinity School, at the Centennial Anniversary of St. Matthew's Parish, Francisville, Philadelphia, on All Saints' Day, Sunday, November 1, 1925.

It is interesting to note that Dr. Foley, while Curate at St. Matthew's at the Fiftieth Anniversary of the parish, heard the first Rector, Dr. Piggott, preach. Dr. Foley, twenty-five years later, at the Seventy-fifth Anniversary, preached the anniversary sermon. It is with deep regret that space conditions make it impossible to give our readers Dr. Foley's entire Centennial address.—ED.

—

Dr. Foley took for his text the 3rd verse of the 126th Psalm: "The Lord hath done great things for us already; whereof we rejoice," and the 5th verse of the 21st chapter of Revelations: "Behold I make all things new."

Describing the Old Testament as the record of the spiritual experience and progress of a race, Dr. Foley said the Hebrews saw the hand of God in their history. Believing in God they learned to wring hope for the future out of their past.

"Hope, therefore," Dr. Foley said, "is a characteristic word of our Christian religion, and 'new' is a word more frequently used, perhaps, than many others in the New Testament. . . ."

After touching on various phases in St. Matthew's parish history, Dr. Foley addressed himself to the significance of the parish Centennial commemoration by referring to the contrasts and changes in the last half century in Church life and in the relations between Churchmen.

"And, first of all," he said, "I would bid you know the inevitableness and the meaning of Change. Not all change is for the better. There are some changes which rightly occasion misgiving on our part; and yet I feel as though I ought to urge upon you, in this day of unrest and uncertainty and even turmoil, that the fact of change is not and ought not to be disquieting. The very definition of life is its capacity of adaptation to new circumstances and new environments. Without it we have spiritual and intellectual coma or death. Each generation brings a fresh set of antecedents and these involve of necessity new consequents.

"Perhaps the most striking change, although by no means the most important, is in the difference in what may be called partisan spirit. I think there are few of you, perhaps, who can recall that the 70's of the last century, fifty years ago, were a decade of controversy of a particularly virulent type. The air was full of pamphlets in which the various schools of thought in the Church were inveighing against each other. We today have the great advantage of realizing that, although the schools of thought and the points of view are occupied as differently as they were then, the spirit is far less suspicious, certainly far less virulent. I can remember how the parties in the conventions of fifty years ago used to gibe at each other. The Evangelicals were called 'low and lazy'; the Anglo-Catholics were called 'high and crazy'; and the Liberals were called 'broad and hazy.' Or, if one wanted to be particularly polite, he used such an alliterative set of words as to say the High Churchmen were Altitudinarians, the Broad Churchmen were Latitudinarians and the Low Churchmen were Platitudinarians. This is humorous enough, of course, but, like most epigrams, is not quite accurate.

"But I can remember well that when I began my ministry, a man who wore a cassock vest and what we used to call a 'dog collar,' seemed to be offering symptoms of a dangerous ascent toward the heights of Catholicism. We did not use to wear colored stoles. I have preached in this church many a time in a black stole and in a black silk Geneva gown. . . . A cassock was once a dangerous symptom of the change in a man's intellectual or churchly attitude. We did not have altars placed against the wall of the church. A vested choir was an abomination. I remember that forty years ago, nearly, when I introduced a vested choir in my own parish, I was heralded far and wide as having gone over to the High Church party.

"Now I would like to remind you that there are really three sides to Anglican religion, corresponding to temperamental differences. A man is an Evangelical in his general point of view, or a High Churchman or a Broad Churchman, owing to his peculiar temperamental make-up, and it behooves us to remember—and indeed the past half century has well taught us—that no one of these schools of thought stands for all that the Church means.

"The Evangelical, for example, stands for the individual contact with God, for personal spiritual experience, individual responsibility and the supremacy of conscience, which is the court of last appeal. And yet, in a recent book by Evangelicals in England, called 'Liberal Evangelicalism,' it is admitted by the writers, all of whom still call themselves Evangelicals, that the old-time member of this school of thought was not conspicuously intellectual. He certainly to a large extent disparaged the Sacraments. He was individualistic in his religion. . . .

"Then there were those, ninety years ago, who were called the Tractarians, because the Oxford Movement began with the publication of Tracts for the Times. They were sometimes called Puseyites, because of their great leader. When they began to emphasize ceremonial, they were called Ritualists. When they later emphasized above all dogma, they were called Anglo-Catholics.

"Now the emphasis of these men is upon the corporate or collective or community life. They are characteristically institutional. They have a great sense of the value of the past. They are sacramental in their affections. They highly regard the beauty of worship and such like. Their danger is to emphasize the ministry to such an extent as to make the Priesthood intervene between God and the soul. Also they are in danger—not necessarily, but as a matter of fact oftentimes—of separating the external symbol from the inward experience which it is intended to portray, and they used to be afraid of the human reason and appealed to authority against the individual judgment.

"On the other hand, there were the Broad Churchmen, who were characterized by a profound belief that God reveals Himself through the reason of man. They were, therefore, characterized by scholarship, by a fearless search for truth without regard to consequences. They felt that God still unfolds Himself, and therefore they could say, as Dean Inge said to our Diocesan Convention last May, that science today is opening a new book of the Revelation of God.

"Their danger, in turn, was that they should be too exclusively intellectual, leaving out the emotional side of religion; the danger of under-estimating the truth that came out of the past; of priding themselves upon being progressive, without realizing that progress without conservation leads only to disaster.

"Now each of these tended to become narrow by ignoring whatever truth there was in either of the others. But note that they could not stand alone. See how each influenced the other. The Evangelical today has become liberal. He is conspicuously devoted to scholarship. He is loyal to the Sacraments. He is appreciative of the corporate life of Christians. He knows that the Christian life begins in the individual soul, but cannot end there. It must have association with others. He is no longer afraid of symbols and is careful of the dignity of worship.

"The Anglo-Catholic today strongly stresses the inner experience of personal religion. The sermons of the men of this school at their best are notably evangelical, and, in my own hearing of them, I find that they talk more today of conversion than either of the other schools of thought. And then they are characterized as much as either of the other two today by a social passion, by a desire for social betterment. And where did they get it? They got it, first of all, from the Evangelical, Wilberforce, who began the effort for the abolition of slavery, and the Evangelical, Shaftesbury, who inaugurated the Factory Acts in England, and again from the Broad Churchmen, Frederick Maurice and Charles Kingsley.

"Then the Broad Churchman is more spiritual today than he used to be, more constructive. In going about among the churches served by men who might be styled by this label, it seems to me that they are equally impressed, if not more so than many others, with the beauty of holiness, and it is a very remarkable fact that there are certain things that used to be regarded as very symptomatic, if not dangerous, and yet the famous Dr. Muhlenburg, who was the rector of the Church of the Holy Communion in New York, and who was what we should call a Liberal, although he called himself an Evangelical Catholic, introduced into New York City these things—mark you, not a Ritualist, not an Anglo-Catholic, but a Liberal Evangelical—vested choirs; early celebrations; weekly communions; the daily service; the church open all the week, and sisterhoods. Now this seems to me a great advantage, one of the things that the Lord has done for us whereof we ought greatly to rejoice, that there is a finer spirit of sympathy and inclusion. . . .

"There are other changes which are very much more important, and each of them represents a large subject—quite too large for me to expand upon in this comparatively brief address. I will remind you of the change in our attitude toward the Bible. There are those who think that this is most ominous. It has become, however, more of a Divine Word to us, I am sure, because it has been realized to be more human than it used to be. The revelation of the divine comes through the human, and is somewhat affected by the instrument through which the light streams. . . .

"And finally, let me refer to the changes of expression in religion itself. They are different, but none the less real. When I was young, the word 'serious' was a common denomination of those who called themselves Christians. Today we do not use that word in that connection so often; but we do use a finer word, and that is 'earnest.' The tests of our religion are more conspicuously moral. . . .

"We demand today a pragmatic test of the Church itself. What is it for? Is it fulfilling its purpose? There is a large investment, not only of money but of effort, and this requires returns. The Church's business is not to offer to the social world special programs, but to give the inspiration of ideals. The Church is the creator and distributor of motive power. It is like a storage battery or a power house, but not like a trolley. There is one word that fifty or seventy-five years ago people used to employ, but they seem to be afraid of it today, and that is 'election.' In the old days they thought of themselves as elected to privilege—a spiritual Four Hundred. Today we realize that we are elected to the chance of service. God gives us the knowledge of His truth in the Gospel in order that we may give it to others. . . .

"In the presence of the discussions of today which really trouble very many ingenuous and sincere minds, I would like to give you this word of good cheer. If you believe in God; if you believe in the Spirit of Truth and that He is still guiding His people; if you believe in the divineness of truth, in its oneness, in its greatness beyond any little lights that we may have in our time, we need not fear even the strange aberrations that we see from time to time, or the too bold questioning of stable things. In the end we shall be led unto the light. . . .

"I began with the quotation from two ancient prophets of the Old Testament and the New. Let me end with a quotation from two modern prophets, as we call the poets of our time—and they are both prophets. The first is from Robert Browning:

"'Because you believe in God, the best is yet to be.'

"And the other is from Matthew Arnold:

"'On to the City of God.'"

HOW ONE PARISH DOES A SOCIAL SERVICE WORK

Through Mrs. Belle C. Loving, Chairman of the Junior Social Service Committee of the Sunday School of the Church of the Saviour, West Philadelphia, an interesting report of the Junior Committee's work has been received.

Since June 1, 1925, $1185 has been collected through the efforts of the Junior Committee. While a large part of this money was contributed by members of the Church, many other people had a share in bringing joy to little children and to "Shut-ins" and to hospital patients.

Sixty-eight hundred "Shut-ins" received ice cream and cake during the hot weather, 5000 magazines were distributed, 8 electric fans, 1200 hand fans made the Summer days more bearable for many of the sick, 2400 pairs of bedroom slippers were sent to the ward for Contagious Diseases of Children at Municipal Hospital.

Three half-fare tickets were secured for tubercular patients when they went out West for treatment. One of these was a little nurse who was a patient at the Philadelphia General Hospital. The Chairman had her admitted in St. Luke's Home, Arizona, and she is improving rapidly. Her expense for board and treatment are paid until December. The chairman would appreciate any donation to this T. B. fund to enable this young nurse to remain until June, 1926.

WEST PHILA. BRANCH SUNDAY SCHOOL ASSOCIATION

At the annual meeting of the West Philadelphia Branch Sunday School Association of the Diocese, held Tuesday evening, October 27th, at St. James, Kingsessing, the following officers were elected: President, Rev. Chas. E. Tuke, D.D.; Vice-President, Rev. Wm. Newman Parker; Secretary-Treasurer, E. Tracy Tobin; Delegate-Commission on Church Schools, Rev. J. Jarden Guenther; Executive Committee, Rev. Granville Taylor, Chairman; Rev. Joseph Manuel, Rev. J. R. McFetridge, Mrs. John Loman, Miss Margaret Kilbourne, Mrs. R. C. Loving.

Rev. John R. Atkinson, D.D., Rector Christ Church, New York City, delivered an outstanding address on "Why Do Young People Leave the Church School?"

The best fact of a Christian's life is not its independence, but its dependence. —*C. G. Trumbull.*

Gloria in Excelsis—*A Meditation*

By the Rev. A. L. Urban

It was night, starlit and cloudless, beautiful, restful night, the time when the soul of man may come into relation with the vastness of being as not in the full glare of day. Such a night is full of mystery, of all hours most suggestive of silence, thought, and dreams, and to the receptive soul of serenity and peace.. Then to the Mystic that lives somewhere in each one of us the" charmed silence" brings thoughts for which there is no time at mid-day. We are hushed by the stars. We are under the spell of the great spaces.

It was "Holy Night." Shepherds heard that night what mortal ear had never heard. They heard the music of heaven on earth. The deep silence was broken by the Song of the angels. They sang the Overture of the great Symphony of Redemption.

It was only the Overture. The motif of the Symphony was given. They sang the Holy Birth. The great ends to be accomplished, the fulness of divine purpose in the Incarnation, this is all in the Song of the angels, but the whole could not yet be sung, even by angels. It had to be enacted on the stage of human history. The Divine Drama had to run to its end on Calvary and Olivet.

Christmas draws near. It ought to be a time of rejoicing. It is the most human of our Christian days. It comes to us in the serene light of many a sweet and tender association. It holds our fondest recollections of the past and our dearest hopes for the future. But if in the music we hear only the human notes, we miss its deeper meaning. The Song of the angels brought heaven and earth together. The Christ accomplished the reconciliation of heaven and earth, and it is the glory of the Church that she joins "with angels and archangels" in the full Song of Redemption.

The Gloria in Excelsis is the Church's sublime Symphony of Faith. It is the Great Creed made into music. It is the voice of the Christian Consciousness now in tones of prayer and praise. Like the Creed it takes form as the Divine Drama has made known its meaning in the lives of believers.

The music takes us back to Bethlehem. It begins where faith begins. It starts with the Song of the angels. But it does not leave us there. We are taken to Calvary, where the deep sad undertone of spiritual pain is heard. The music now has all the sad notes of human longing and prayer. The long world-tragedy is in these tones. The Lamb of God! It is the simple but awful Passion Story that we hear in its infinite pathos. The sin of the world lies on our heart, and the cry is for the taking away of that sin.

But it ends not with that cry. Like the fanfare of trumpets and the roll of drums is the glorious finale. Praise rises to the exalted Christ. The music takes us out of human sight. It takes us on to Olivet and beyond Olivet to the glory of the Father. Only Faith can follow.

Faith must follow. Else there is only hopeless pain and unheard prayer. Then all our beautiful dreams and high hopes die as the beautiful Christ dies on earth's Calvary. The Symphony dies down as earth's infinite "Pathetique," with only the whirl of dead hopes on the ground.

Faith does follow. For these Christian centuries Faith has followed with its fanfare of trumpets and roll of drums. The chorus of earth's billion voices rises in the Symphony of Redemption with those of angels and archangels and all the company of heaven.

DIOCESAN CONFERENCE ON CHURCH MUSIC

A Diocesan Conference on Church Music was held in Holy Trinity Parish House, Philadelphia, on Monday night, November 23, under the auspices of the Commission on Music appointed by Bishop Garland in accordance with the action of the last Diocesan Convention.

The purpose of the Conference was to stimulate interest in Church music. As The Church News was going to press it was impossible to give in this issue adequate interpretation of the results of the Conference. Efforts will be made to do so in the January issue.

Invitations to participate in the Conference were sent to all the clergy and to all organists and choirmasters. The chief speaker was the Rev. Canon Winfred Douglas, of Colorado, one of the foremost authorities in the whole Church on ecclesiastical music.

The commission, which was appointed by the Bishop, comprises the Rev. George H. Dennison, chairman; Rev. Neville Herbert Caley; Rev. Henry Davies, Rev. Granville Taylor, Rev. H. B. Satcher, Rev. Frederick D. Ward and the following organists and choirmasters: Andrew Wheeler, Louis A. Wadlow, Ralph Kinder, S. W. Sears, H. A. Matthews, G. A. A. West, Frank H. Longshore, I. C. Hancock and H. W. Gilbert.

CHURCH HISTORICAL SOCIETY

The Autumn meeting of the Church Historical Society was held in the Church House on Monday, November 16. The Librarian reported receipt since last April of 90 bound books, 269 pamphlets, 26 Diocesan Journals, 8 forms of Services, 2 Constitutions and Charters, 2 Year Books, 6 Church Calendars, 146 Serials, 183 photographs of churches and persons, 1 Seal, 2 letters, 9 autographs, 9 tracts, 1 pastoral letter and a number of newspapers and newspaper clippings.

The Finance Committee reported the expenses of the Society as paid up to date, but the great need of the increase of the Endowment Fund to provide an income sufficient for the purchase of books and the care of collections of the Society.

A most interesting paper was read by the Rev. Prof. Gavin of the General Theological Seminary in New York on "Modern Greek Orthodoxy in America."

The dues of the Society are $2 a year for membership and $15 for a life membership. All life membership dues are added to the Endowment Fund.

HOW TO MAKE A SATISFACTORY ELECTRIC STAR

The ordinary electric star used at Christmas time is admittedly unsatisfactory. It is light around the edges and dark in the center, and hangs vertically, none of which is true of a real star; and hence there is no illusion. Much more satisfactory, and less expensive and troublesome to make, is a star made as follows:

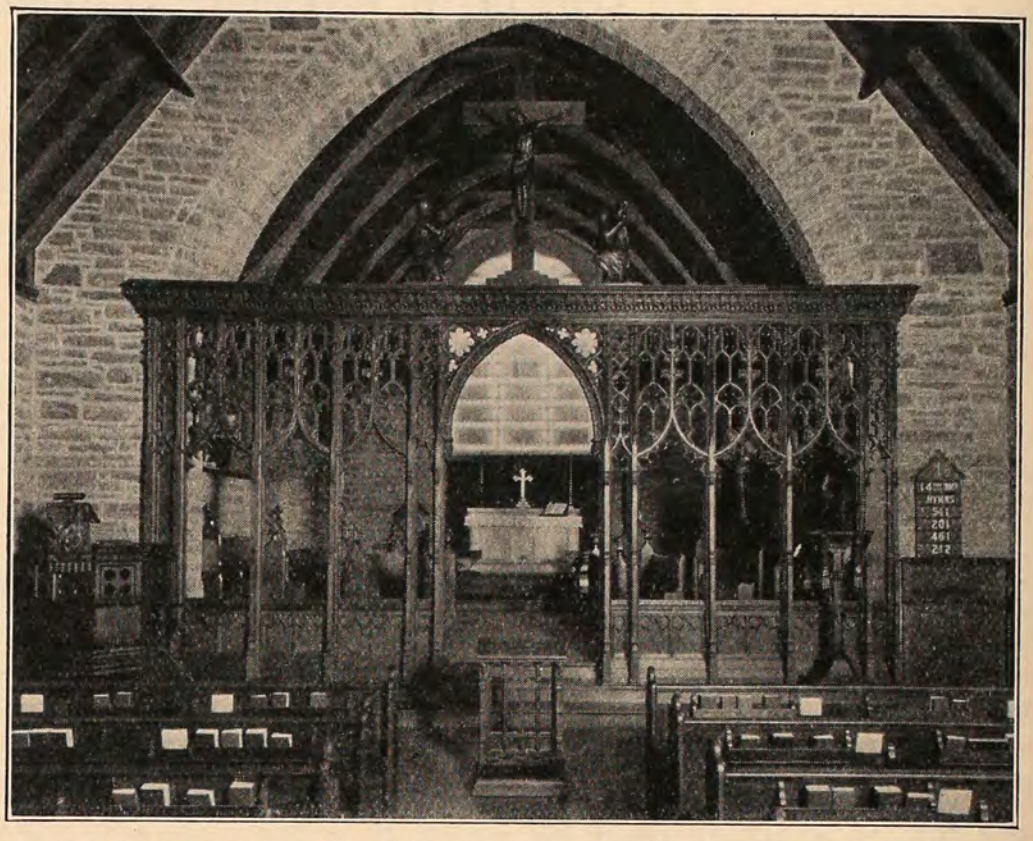
Procure or make a wooden box about 12 inches long, by 6 wide and 6 deep. Line it with asbestos paper or board, using thumb tacks to hold it in place. On one end, inside, fasten a porcelain receptacle socket, for electric light. Use a 100, or 150 Watt White Light "C," or, better, Blue Light. In the bottom of the box cut a star-shaped hole, so that the center of the hole will come about opposite the filament in the lamp. The star should be six-pointed, as that is the ecclesiastical star, the five-pointed star being originally only a printer's mark Cover the star-shaped hole on the outside with a piece of Florentine or bathroom window glass. This will cause the star to scintillate, and will prevent seeing the filament of the lamp. If you have to use a lamp with clear glass, it will be well to fasten a piece of ground glass over the star, inside. The back of the box must be covered, to prevent light shining out. A piece of asbestos board, held by thumb tacks, will answer. On account of the heat of the enclosed lamp there must be provision for ventilation. An opening in the top, covered with a hood, to prevent light shining out, and some similar arrangement to let air in below, can be arranged. Of course, all could be made of metal, by a competent workman.

In hanging the box, arrange for it to slant forwards nearly 45°. This will cause it to "look down," as such a star should. It will even give enough light on a stage for such a playlet as "The Star of Bethlehem."

MEMORIAL DEDICATED TO REV. R. A. EDWARDS

In Holy Innocents Church, Tacony, on Sunday, October 18th, a Bronze Tablet and a six-piece sterling silver Communion Set were dedicated as Memorials to the late Rev. Robert Alexander Edwards, for many years rector of the parish. The Rev. A. R. Van Meter, Dean of the Convocation of Germantown, preached the sermon and officiated at the dedication. The Rev. W. Y. Edwards, son of the former rector and himself a rector of the Good Shepherd, Queen Lane, assisted in the services.

Dedicate Memorial to Vestryman at All Saints', Wynnewood



On Sunday, September 13, 1925, the Rood Screen in All Saints' Church, Wynnewood, Pa., was dedicated to the Glory of God and in loving memory of Jacob S. Waln, a Vestryman of the Church and the one through whose interest and inspiration the Church was enlarged and the Parish House built. The gift was prompted by love for God and His Church and by the memory of an example of His most noble work—a Christian gentleman. In keeping with this thought the design and workmanship of the Screen reflects the height of man's skill and its beauty is truly a manifestation of God's Spirit reflected in the Soul of man. It is a constant inspiration as we raise our eyes towards God's Altar.

As is customary, there is depicted the scene that rent the "Veil of the temple in twain" and opened to man for all time the approach to God through Christ crucified. The departure from the traditional posture of Mary, His Mother, and the Beloved Disciple makes the group more as it must have been toward the end of that day on which Our Lord was Crucified. When the agony was over, when the realization came to these two that Christ's soul had departed they must sink to their knees in submission to His decree and worship there in awe and wonder at the Sacrifice of the Son. The Spiritual help that comes to us through this conception is unbounded. The way to God is on our knees at the foot of the Cross, through the veil torn asunder by His Sacrifice.

VACANCIES IN BURD SCHOOL

The Burd School, which is under the control of the Rector and Vestrymen of St. Stephen's Church, Philadelphia, receives fatherless girls not younger than 4 years, not older than 8 years, and educates and equips them for life. The first right of admission belongs to the orphans of the clergy. The school has attained a high standard among institutions of its class. The girls are surrounded by refining influences and associations and are given the best training. No girls are admitted unless they come from homes whose associations and influences will be sources of help and not of hindrance. There are now several vacancies. Application for admission should be sent to the Principal, Miss Margaret Tappen, 4226 Baltimore Avenue, Philadelphia, Pa.

CLEMENT STOCKER PHILLIPS

The Church of The Good Samaritan, Paoli, Pa., has sustained a great loss in the death of Clement Stocker Phillips, Senior Warden. Mr. Phillips had been touring in New England with the Rev. Horace A. Walton, Rector of the Parish, and was returning to his home, when he was stricken with a sudden attack of the heart while stopping at a hotel in Greenfield, Mass., and expired on Tuesday, October 20, 1925, in his seventy-ninth year. He had served as Senior Warden for twenty-three years, from the organization of the Parish, and was actively identified with the work of the little mission previous to its becoming a Parish.

Where there is fire in the Church, the people will gather about the hearth.

The Church and the Holy Scriptures

The Inspiration of the Bible

By the Rev. Francis C. Hartshorne, M.A.

[This is the second of a series of articles by Mr. Hartshorne, prepared especially for "The Church News." The first appeared in the issue of last month.—Ed.]

—

In last month's article on this subject it was explained that, where Genesis says, "God created the heaven and the earth," the "heaven" there mentioned is not the abode of the blessed which we call by that name, nor the "starry heavens," of which we sometimes speak, but the "firmament," which is said to have been made on the second day, and which God called Heaven. This firmament, as ancient man in the East conceived of it, was a solid, vaulted arch over the earth, supported by the high mountains at each end, and furnishing a surface upon which the sun, moon and stars moved, and above which were waters, which, when the windows of heaven were opened, came down on the earth as rain. And of course, as was pointed out last month, it is simply impossible for any intelligent person to believe that there is, or ever was, any such "heaven" or "firmament."

—

Well, then, what are we going to do about the statement in that part of the Bible which is called Genesis, that "God made" this heaven or firmament? That depends upon how we are accustomed to thinking of the Bible. If we have no special theory about its very words being the words of God, or dictated in some way by God, we need never feel troubled by finding anywhere in the Bible ideas of Nature which are not our ideas. In this case we should say to ourselves that men of old, whether Hebrews or not, believed that there was a firmament. The Hebrews believed that whatever was, or had been, had been made by God, and therefore, of course, they included the firmament in their enumeration of the things God had made. And naturally they represented it as being made on the second day. For the first day was devoted to the making of Light, for they thought God had to have light in order to see what He was doing. As soon as He had light, the first thing to be done was to get rid of and control the surplus waters, so that dry land might be made to appear; and this God did by putting part of the waters where He could control them, that is, up above the firmament, much as modern flood-prevention methods place the surplus waters behind great dams.

And while we may think the idea of the firmament, and of light and growth without any sun, so impossible as to be almost absurd, we should realize that our idea of the earth, as a great ball, whirling through endless space, along with innumerable other globes and solar systems and gaseous nebulae, would have seemed to the Hebrews quite insane. Yet, when we say, in the Creed, that we trust in a God who has made all things, visible and invisible, we are expressing exactly the same faith, in a religious sense, (which is the only one that is important), as is expressed in the first words of Genesis, "God made the heaven and the earth." How God created is not a matter of any religious importance, and therefore whether you are, or are not, a believer in the theory of Evolution, in any of its forms, is not of any religious importance, for those theories simply concern the ways in which God may be supposed to have created. "On that subject," said the late Dr. John Fulton, forty-two years ago, in the preface to the second edition of his Index Canonum, "the Catholic Faith says nothing. It simply declares that God is, and that He is the Maker of heaven and earth, and of all things visible and invisible." So long as he holds to that Faith the Catholic Christian is as free as any scientist to adopt new ideas concerning Nature.

Such is the happy state of mind of those who are not hampered by any particular theory of the relation of the words of the Bible to God. But the tragedy of the present, and, it is to be feared, of many years to come, is that great numbers of earnest Christian people, through no fault of their own, have been brought up to hold the theory that the words of the Bible are in it because God had them put there, and that therefore the statements of the Bible are the statements of God Himself. To their minds, to think that any statement in the Bible is not true, is the same as Atheism. Moreover, they feel that if the Bible is untrustworthy anywhere, it is not trustworthy anywhere; and, as they probably believe that the Christian religion is founded on the Bible, that means for them that the foundation of their religion is undermined if they admit that any statement in the Bible may not be true. Therefore, they will look upon every idea or theory that is contrary to anything in the Bible anywhere as an attack upon the Christian religion, and they will combat it to the full extent of their energies, and think that they are doing God service. Others, convinced that some Biblical statements cannot be believed, will conclude that the Bible is not worthy of credence and that, perhaps, there is no God.

And even those who do not hold any particular theory about the very words of the Bible, are often under the impression that the Christian Church expects all its members to believe whatever is stated in the Bible, and, finding themselves unable to do that in some cases, conclude that they do not belong in the Church.

In his book, "Fifty Years," Bishop Lawrence relates the following incident: "I recall the anxious face of a Harvard student who came hurriedly into the Preachers' Room and said, 'I was brought up at home a Christian boy; I came here to College and hoped to remain a follower of Christ; but I am no longer a Christian; my faith is gone.' "What is the trouble? I asked." 'I cannot any longer believe that the world was made in six days, and a friend has told me that I cannot deny that and remain a Christian.' Would you believe that that conversation took place in the late eighties?" asks the Bishop.

The writer is most ready to believe it, for it was just at that time that he himself was at College. Moreover, it was the time when there took place, in a monthly magazine in England, the greatest debate of the kind that has ever taken place or probably ever will, between Huxley and Gladstone, on the subject of the Genesis account of Creation. The sympathies of the writer were all with Huxley, partly because he had no axe to grind, and Gladstone certainly had, but chiefly because Huxley was perfectly frank, and took the words of Genesis in their perfectly plain meaning, whereas Gladstone, in order to make out a case for the supposed agreement between Genesis and modern knowedge, read into that account ideas that could not possibly have been in the minds of those by whom, or for whom, Genesis was written. In that case Gladstone reminded one of the men whom Dean Swift once described as having, "by their Scholastic midwifery, delivered writings of opinions their authors never conceived"! A case which required such a questionable defense seemed to the writer so weak as to be already lost; and although having inclinations towards the Ministry, he felt he could not enter a profession where he might be expected to be a protagonist for such a lost cause.

Accordingly, he studied and practised Law, until such time as he came to the conclusion that it was unreasonable to stay out of the Ministry because of an inability to believe some of the statements of an ancient book, written when or by whom no one knows, and which

nowhere itself claims to have been inspired by God. And it was his good fortune, in the second year of his studying, to come under the instruction of Dr. John Fulton, one of the ablest Canonists and historians in the American Church. A particularly vivid recollection of him is that of his saying, on more than one occasion, and with a great deal of earnestness, "Remember, that while the Church Catholic teaches that the Bible is inspired, the Church Catholic has never adopted or endorsed any particular theory of Inspiration, or attempted to declare how Inspiration works."

And that is the Catholic Christian's charter of liberty; for it means that if the particular idea of Inspiration he has been holding comes into conflict with what he believes to be truth, he can change his idea of Inspiration without departing from the Catholic Faith.

Of course, Dr. Fulton did not mean that individual Christian writers had not held and taught particular theories of the Inspiration of the Bible. They had, all along. Many Jewish writers had maintained that, because some parts of the Old Testament claimed to be the very words of God, all parts should be so considered. And when the Christians had their sacred literature,—their books of the New Testament or Covenant,—many Christian writers made for them the same claim that had been made for the Scriptures of the Old Testament, that they were dictated by God. But no Church Council ever endorsed the theory. And we can understand why none ever did. Just what books should be considered as "Holy," by the Jews, was not decided by them until ninety years after Christ was born. Christians could not decide just what books should belong to the New Testament until four hundred years after the Birth of Christ! The great Councils were held either before, or too soon after that for any of them to be prepared to adopt any particular theory of Inspiration, when they had only so recently been able to decide which books ought to be considered inspired and which not. Besides, while it is always easy for a writer here and there to put forth any particular theory, to get a large number of men to agree upon any one theory is quite another matter. If, in any General Council, anyone had proposed to endorse the theory of verbal inspiration, we can easily imagine that a number would point out that not only do many, indeed, most of the Old Testament books not make any claim to be inspired, but that also none of the Gospels make any such claim, St. Luke, for example, telling us how he came to write his Gospel, and where he got his facts, but not giving any indication that he was conscious of being inspired.

But when the various Protestant bodies broke away from Rome, and from historic Christianity, at the Reformation, they cared little or nothing for what the Church of all the centuries up until then had done or had not done, and proceeded, in all directions, to originate and proclaim theories of their own. Amongst such was the theory of the verbal inspiration of the Bible, that the very words thereof come from God. This theory enabled them to look to the Bible as their authority in all matters, in place of the authority of the Pope, and of the Church of the past. And that theory has been held by virtually all Protestants, including many of our own communion. But the Churchman finds another charter of liberty in the fact that neither the Church of England nor our own Church has ever adopted or endorsed any particular theory of Inspiration. Nor is the lay member, in Baptism, Catechism, Confirmation or Holy Communion ever taught or called upon to adopt any view of the Bible whatsoever. Our brethren of the denominations are much given to speaking of the Bible as "the foundation of the Christian religion," a statement which, if it be examined in the light of history, is most questionable, for we know that the Christian religion existed and flourished for centuries before the Bible, as we know it, existed or was used. The Churchman's view of the Bible is illustrated in the saying, "The Church to teach; the Bible to illustrate and confirm."

But while the Church has nothing to say to the *laity* as to how they shall think of the Holy Scriptures, the Church in this country has something to say to the *Clergy* on that subject. Before any man can be ordered Deacon or Priest, or consecrated Bishop, he must make a declaration that he believes the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation. One might reason that the Word of God is that which God has spoken, and that if the Scriptures are the Word of God their words must be the words of God. But such reasoning would be historically and theologically fallacious. Although the phrase, "the Word of God," is composed of English letters, it is not an English Phrase, but the translation of an Old Testament phrase, expressing a Hebrew idea which the English words do not really express. The Hebrews had such an exalted idea of the spiritual perfection of Jehovah that they could not think of Him as having actual contact with anything physical, not even with man. To avoid the idea of any such contact they imagined an energy going out from God, and accomplishing His purposes, making His Will known and conveying His messages to men. That they called "the Word of the Lord." The expression is frequently found in the Psalms and in the prophets. "By the Word of the Lord were the heavens made." "He sent forth His Word and healed them." "He sendeth forth His commandment upon earth, and His Word runneth very swiftly." "The Word of the Lord came to Jeremiah."

Says Schultz, an authority on Old Testament Theology, "God's Word creates the world—that is, God's inner world of thought becomes, through His will, the source of life outside of Himself. The Spirit and the Word of God are represented as forces locked up in God." The Bible is the record of where, when and how those forces have become manifest to men.

The "Word of God" is, according to Old Testament usage, God in action, accomplishing His purposes; or, God making Himself known to men. The Bible is the Word of God because it is the record of the contacts God established with men, at divers times and in divers manners; and of the revelations of His character and will. In the Old Testament Scriptures there is only a partial revelation of the character and will of God, sufficient for the men and times for whom it was given, until Christ came, Who actually was the revelation of God Himself, because He was the Word, which, from the beginning had been with God, and was God, and through Whom all things had been made. In the Bible we can find all that we need to know of God, of ourselves, of Duty and of Hope. To use the Bible as if it were a text-book of Astronomy, Geology or Biology is to entirely misuse the Word of God. How it should be used is indicated to us by our Collect for the Second Sunday in Advent, "Blessed Lord, Who hast caused all Holy Scriptures to be written for our learning, Grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that, by patience and comfort of Thy Holy Word we may embrace, and ever hold fast that blessed hope of everlasting life which Thou hast given us in our Saviour Jesus Christ."

In the next article an attempt will be made to show that Genesis is, in fact, the Apostles' Creed of the Hebrews; and how, in spite of its archaic ideas of Nature, it may still be for us, in many respects, part of the Word of God. And later we shall see how the Hebrews accounted for the fact that serpents have no legs, and that people wear clothes, and that different races speak different languages.

A child was overheard at his prayers. He said, "Dear Jesus, please keep me handy to God so I may be ready to help Him if He wants me."

CHURCH SCHOOLS' ADVENT OFFERING IS FOR CHAPEL OF THE TRANSFIGURATION

The Advent Offering of the Church Schools is for the Bishop's Bricks Fund.

IT COUNTS ON YOUR QUOTA.

The Bishop has decided that this year the money will go to the Mission of the Transfiguration in South Philadelphia.

AND WHAT IS THE MISSION OF THE TRANSFIGURATION?

Well, if you take the Second Street trolley and ride clear to the end of the line, then jump off and walk about a mile and a half further south beyond Oregon Avenue across the old railroad, down Stonehouse lane, which is a country road running between the city dumps, you will finally come to a little frame Chapel surrounded by ashes and rubbish and rank weeds growing 8 and 10 feet high, where mosquitoes love to hum among the millions of wild sunflowers.

THIS IS THE CHAPEL OF THE TRANSFIGURATION.

The only Mission of the Church for blocks upon blocks, to minister to men and women, boys and girls who live right there or in the vicinity. As you look around you over the great waste land with meandering ditches of back water from the river, you wonder where in the world the people live who come to the Mission—if they do come. And the Mission is carrying the Gospel Message every day to souls hungering and thirsting after righteousness. On Sunday morning the peal of the Chapel bell, which was once a locomotive bell, can be heard calling cheerily to church. In the afternoon, old Stonehouse Lane is alive with troops of children going to Sunday School. In the evening families brave the darkness and danger of the night in that particular locality and attend evening worship.

AND EVERYBODY MUST WALK TO CHURCH.

No trolley runs down that far. We mention this because it seems to us that they must love their little Church to be willing to walk a mile, maybe two, to attend service.

DON'T YOU THINK SO?

Now—the Bishop wants to build a real Church in a better locality for these people who have been waiting so patiently for so many years for a Church and a Parish House that will be comfortable and attractive.

LET'S ALL HELP HIM.

And give a bigger ADVENT OFFERING that we ever gave before!

The Presentation Service will be held in Christ Church, Second and Market Streets, on Saturday, January 9th, at 3 o'clock. If you cannot be present please send your Offering before January 1st to the Treasurer, Marjorie Taylor, 202 S. Nineteenth Street.

CHURCH SCHOOL SERVICE LEAGUE ACTIVITIES IN THE DIOCESE

The Church School Service League Office at the Church House is humming. Come in and use it.

The Christmas Boxes are well under way and a number of boxes have already been sent to China. Is your Church School working?

A Leaders' Conference will be held on December 3rd at 3.30 P. M., in the Church House. Send a representative.

The Diocesan Block runs from Thanksgiving to Epiphany. Read carefully the little Blue Bulletin of Suggestions and see what your boys and girls can do. If you do not get the Bulletin, call Spruce 8360, and ask that one be sent you.

Read the articles on the Diocesan Toy Room and the Bishop's Bricks Fund, in this number of the "Church News." You will surely want your boys and girls to have their share in these two fine Diocesan projects.

The new handbook, "The Service Program of the Church School," price 50c., is now on sale at the Office, and is full of good suggestions.

BRING THE CHILDREN TO THE DIOCESAN TOY ROOM

WHAT IS IT? A room, full of toys, which the boys and girls of our Church Schools will send, to give a "Merry Christmas" to the many other boys and girls in our Diocesan Homes, Hospitals and Missions.

Until now the givers have seen very few of the more than 2,000 lovely presents and stockings they have sent. But this year we want them to come and see all the gifts, and fill the Toy Room with the real Spirit of Christmas—the joy of giving.

WHERE IS IT? In the Church House, 202 South 19th Street.

WHEN IS IT? December 21st to December 31st, but please remember especially, **DECEMBER 23RD**, which will be **CAROL DAY** in the Toy Room, and at 3.30 that afternoon the Diocesan Moving Pictures will be shown.

This Toy Room gives to each Parish a real **OPPORTUNITY.**

WHAT WILL YOU DO TO HELP?

WEEKDAY RELIGIOUS EDUCATION POSSIBLE IN PENNSYLVANIA

Under direction of the Department of Religious Education of this Diocese an exhaustive inquiry is being made into the possibility of opening the way for operation of schools for Weekday Religious Education in those communities where such schools are desired.

Several important results have already been accomplished in this direction as a result of the inquiry, which is being conducted by the Department's Commission on Weekday Religious Education, of which the Rev. R. B. W. Hutt is chairman.

One of these is that if the parents of children in the public schools desire Weekday Religious Education for their children within the hours of the ordinary school day there is no state law prohibiting the same.

Further, inquiry at the offices of the Philadelphia Board of Education, conferences with the Secretary of the Philadelphia Federation of Churches and certain leaders in Religious Education, fails to reveal that the matter has ever been brought before the Public School Board for official consideration and action.

These facts, unearthed by the Diocesan Department's Commission on Weekday Religious Education, are interesting because of a widespread opinion that request for such provision had been made and had been refused on the basis of illegality.

Dr. J. George Becht, State Superintendent of Schools, in a published statement, is quoted: "If a board of school directors desires to meet a community demand for weekday religious instruction, such board has authority, in our judgment, in accordance with Section 1605 to the Code to fix the legal school hours on one day of the week so as to close the school day for all pupils a period earlier than on the other four days. This makes it possible for pupils, so far as their parents may desire, to secure religious instruction in the church of their choice." The Assistant Superintendent of Schools in Philadelphia has concurred with this opinion.

A statute was introduced at the last meeting of the State Legislature which would have made the situation even more favorable for the institution of Weekday Religious Instruction and, although it was endorsed by all the representative religious bodies, was defeated largely because of opposition originating in a patriotic organization. Inasmuch as one of our own Churchmen opposed the statute, it is assumed that its purpose

was not understood. The Philadelphia Federation of Churches, our Department of Religious Education co-operating, plans to have this statute reintroduced following an educational campaign which will both guard against misunderstanding and will result in popular petitions from our Church people to both State and School authorities.

Both the passage of such a statute and the favorable action by local school boards, under it or under the present laws, depend ultimately upon popular demand.

DO OUR PEOPLE CARE ENOUGH TO MAKE SUCH DEMAND?

CHURCH PERIODICAL CLUB

During the General Convention at New Orleans a summary was made of our work in the Orient for the past three years and is as follows:

The amount raised for books was $4167.35 in 1923, $4751.74 in 1924, and $3795.92 in 1925, making a total of $12,715.01. Of this amount Boone University, Wuchang, received $3259.47; St. John's University, Shanghai, received $2720,05, and St. Luke's Hospital, Tokyo, received $4010.02.

The share of the Diocese of Pennsylvania was to raise $945 of this amount, which purchased 400 medical books, and also to send 200 used books.

It was decided at this time to continue for the next three years our work for St. Paul's University, St. Luke's Hospital, Boone University, and St. John's University, besides helping several minor libraries in the Orient and at home.

It was also agreed that the psychological effect of mass efforts might secure better results, and so this organization wishes to co-operate with the Church School Service League and other young people's societies in the work of collecting and distributing literature.

Our work in this Diocese for Bishop Beecher, of Western Nebraska, and the Lucas Cottage, Chestnut Hill, has been completed. Five hundred books were forwarded to Nebraska to be sent out as traveling libraries among the isolated clergy. We also gave 500 books to the boys and girls in Chestnut Hill, who are being given the Heliotherapy treatment for tuberculosis.

Now we are working to fulfill requests that have come to us from St. John's Neighborhood House and the Campus Community Centre, both in Philadelphia.

Our next meeting will be on the first Friday in December at the Church House, and anyone interested in the work will be very welcome. The President for the Diocese will be in her office in the Church House on Monday, Wednesday and Friday from 10 to 12 to receive visitors.

RALPH KINDER CELEBRATES 1000TH ORGAN RECITAL

In Holy Trinity Church, Rittenhouse Square, on Sunday night, November 15th, Ralph Kinder, for twenty-six years Organist and Choirmaster of Holy Trinity, gave his 1000th organ recital in that place of worship.

Mr. Kinder, who is widely known in musical circles throughout the country, was brought to Holy Trinity by the Rev. Dr. Tomkins from Grace Church, Providence, R. I. During Mr. Kinder's long connection with Holy Trinity the organ recitals started by him have been features of the church's contribution to devotional music of a high type. Mr. Kinder instituted, and personally conducts, the series of public organ recitals held on Saturday afternoons in January of each year. In January of this year more than 5000 attended the Saturday afternoon recitals. Next month the 1926 series of Saturday afternoon recitals will be resumed.

The program on November 15th, in celebration of the 1000th recital, consisted entirely of Kinder compositions. Mr. Kinder was assisted on that occasion by Mr. A. E. I. Jackson, who since September, 1899, has been associated with Mr. Kinder as Bass Soloist at Holy Trinity.

GIRLS' FRIENDLY SOCIETY

At the Biennial Council of the G. F. S. A., held in Cincinnati October 28th to November 2nd, the new Object and Rules, which have been before the Society for two years, were finally adopted by a large majority:

Object—To unite for the glory of God, in one fellowship of prayer and service, the women and girls of the Nation to uphold the Christian standard of honor and morality.

Central Rules—1. The Society holds that the moral integrity of womanhood is essential to Christian civilization; it therefore admits and retains in membership those who pledge themselves to uphold the Christian standard of purity in thought, word and deed, striving to grow in fellowship and character.

2. Women and girls may join the Society as Associates or Members. The Organization of the Society shall follow that of the Church. Associates must be communicants of the Church, but no such restrictions shall apply to Members.

A simplified draft of the Constitution received its first vote. It must be voted on by the Diocesan Councils before the next meeting in 1927. The new By-Laws, affecting the work of the National Society, become effective at once.

Miss Sibley, of Detroit, was re-elected President. Miss Lukens, of Conshohocken, is Vice-President of the Third Province.

CHURCHWOMAN'S CLUB

An evidence of the value of the Churchwoman's Club was made plain on Wednesday, November 11th, when the Tea, held at the Church House brought such a hearty response to the invitation.

There was such a goodly number present that it must, indeed, have been a satisfaction to our earnest President. The delightful manner and vivid portrayal of Mrs. Dillard's impressions of the Convention, so recently held at New Orleans, was, of course, the chief interest of the occasion and no one could have heard her without a reflected thrill as she so feelingly described the Services and presentation of the United Offering.

The Devotional Meeting, held at St. James' Church on Friday evening, November 6th, was impressively conducted by Dr. Mockridge, and the address by Dr. Toop was most helpful. There were about seventy-five persons present, who afterward attended the supper in the Guild House cafeteria. Good feeling and friendship prevailed. Three speakers gave short accounts of the Convention. It is to be hoped this Annual Devotional Meeting will strengthen the fervor and zeal of the Churchwoman's Club. The next event of the Club will be the joint dinner with the Church Club to be held on December 17th at the Bellevue-Stratford Hotel.

"They only are deeply, through and through, universally and always merciful who have received mercy. The light is reflected at the same angle as it falls."

The Woman's Auxiliary Department

Edited by CLARA M. BREED

ARE YOU INTERESTED IN YOUR DIOCESE?

Are you interested in your own Diocese? You cannot go far afield in other interests unless you are. Step in to Holy Trinity parish house on the first Wednesday in the month and listen to the reports of work done, and for *you* to do. In December the program will be on parish work from the viewpoint of five of our representatives who will give us the varying types of parishes. We should get a good deal from this meeting. One always brings away from a meeting what one takes to it.

We are to hear of children in the Diocese sick and well, of the old and infirm, of the lost and found persons, the Church schools and education, the Church hospitals, and the Church settlements. Remember the special collection on the budget for December, that towards the salary of the Chaplain of the Seamen's Mission. We have felt deeply interested in this work, but as the Quaker said, "have we felt in our pockets" for it?

Father Allen, at that wonderful hospital for those afflicted with mental troubles at Byberry, has made a plea for Christmas Cards for his people. He says they are so eagerly received. Send the cards, or something with which to buy them, to Rev. Frederic Allen, City Mission, 225 South Third Street.

The Supply Bureau and wool shop give a full program for the year. There is great call for knitted garments, and perhaps those in parishes who could buy wool but have no time to knit could give the wool to those who have time to do it but not funds to buy it. Look in at the little shop on the Twentieth Street entrance of our Church House. Buy some of your Christmas presents there, for all that you spend goes to pay for the upkeep of the Supply Bureau. Go to the Bazaar, December 19th, for the Campus Community House out at the University, and if you can send any salable articles for it they will be welcome. Do you realize that the "City Welfare Campaign" helps ten of our most important Church institutions? We should uphold this Welfare Campaign on general principles, but also for our interest in it.

Remember this for next year if too late for this.

Nothing can suffer as love suffers. The supreme sacrifice that redeemed us could not have been possible if He who gave Himself for us had not loved us.

We are now in the month when the dominant thought for us all is "Peace on earth and good will to men."

Keep this message in your hearts and you will see the fulfillment coming.

The people of the world are drawing nearer together than ever before.

The Peace and Good Will at times seem feeble, but the real spirit of Christmas has taken root and will blossom. To us of the Woman's Auxiliary who have so recently received such inspiration from the great meeting in New Orleans, the spirit of unity and fraternity seems very real, and we feel the great desire to go forward.

Believe in the message of Christmas as you read the words of those who represent us in the Mission field.

A DATE TO REMEMBER

The Annual Meeting of the Woman's Auxiliary will be held at the Church House on Wednesday, January 13th, at 2.30 P. M.

This meeting will be followed by a Tea given by Mrs. J. A. Scott to meet the newly-elected officers of the Woman's Auxiliary.

HELP THE CHRISTMAS RUSH!

Let us help you make the Christmas rush easier. There are so many things you can get in the Educational Room. When you come in to a meeting at the Church House just stop in Room 23 and see for yourself.

The Christmas Cards are lovelier than ever this year. There are many imported ones from England and from Italy in such variety that the taste of all can be suited. But there are also cards made in America. All the cards are religious, for Christmas is a Christian Feast, not a secular holiday. For this reason we beg you to use definitely Christian cards for Christmas and so do a bit of real missionary work. We can supply cards to Church guilds and auxiliaries that wish to resell them, and we give you 20 per cent discount on each five dollars' worth. There are also many calendars; all the distinctively Church calendars. There are Bibles and Prayer Books in all sizes, shapes and buildings, and markers and crosses; also candles in all sizes. We have many books on religious subjects and kindred topics.

Among the mission goods you will find many things for Christmas gifts. The Moro school at Zamboango sends gay-colored, hand-woven scarfs. Porto Rico sends embroidered linens of various kinds of various uses, and Anking the blue and white thread work, that makes an especially welcome gift because it is unique. No other cross stitch work looks or is like it. The proceeds from these sales go directly to the mission stations. Doesn't that make it even more worth while?

U. T. O. TREASURERS' FALL CONFERENCE

The Fall Conference of the United Thank Offering Treasurers of the Diocese held in St. James Guild House, November 19th, was featured by introducing Mrs. Harry F. Baker, the Diocesan Treasurer-elect and by a very pleasant afternoon Tea. Mrs. Hollingsworth, the retiring Treasurer, told the story of the Thank Offering presented at the General Convention and discussed the resolutions adopted there. Mrs. Hollingsworth also reported that the total of $904,514.77 announced at New Orleans has since been increased and on November 18th amounted to $910,354.76. The offerings received at the Diocesan Conference amounted to $759.99, which will make the total of the Diocese for the 1925 Triennium to November 19, $85,785.99.

Great stress was laid at the Conference upon increasing the number of contributors. A gain of 500 contributors was reported, making the tota! 8,051. Out of 40,000 women in the Diocese that is not so good. We have 175 churches and missions out of a possible 195. There were nine churches and missions that made their first offering in 1922-1925.

A MODERN GOOD SAMARITAN

During his sojourn in Philadelphia Bishop Darst, whose work is two-thirds among the white people and one-third among the colored, gave the story of a modern "Good Samaritan." In a small settlement a young and arduous clergyman driving about on his rounds, found lying on the ground a man so drunk that he could go no further. As every one in the neighborhood knew him and it was a well-known fact that he always drank, they had, like those of old, "passed by on the other side." In the enthusiasm of his work, however, the young priest helped the old fellow into

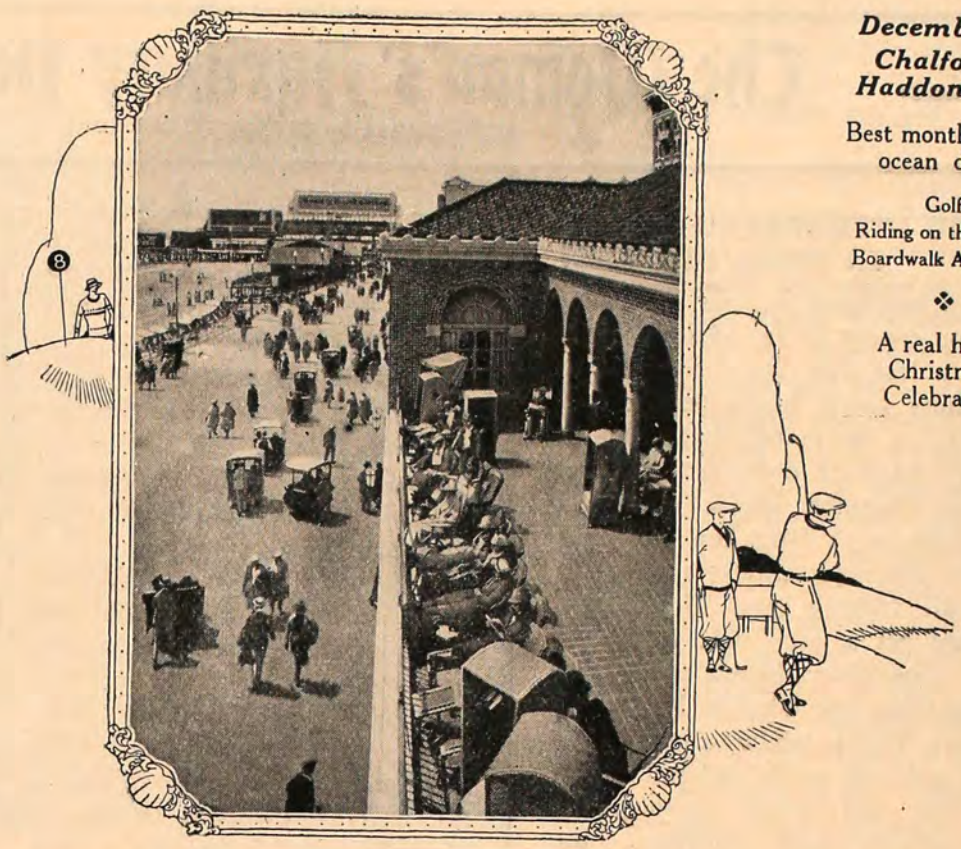
his wagon and drove him to his home many miles away where he found a settlement on a lake, of people, to whom the gospel had not come and there was neither parish nor preacher. This gave an opportunity for the starting of a Sunday School and the young man made the weekly long trips to the new mission which succeeded beyond his expectations, one of the most enthusiastic supporters being the old man whom he had rescued. A wealthy member of the Diocese, learning of the beginning, gave $1,000.00 for the erection of a church building, and it was by reason of its proximity to a lake called Gallilee Mission, though it seems as though "The Church of the Good Samaritan" would have told the story better. This story belongs to the Domestic Committee.

FAITH IN SMALL BEGINNINGS

If we have not faith in small beginnings surely after listening to Bishop Darst, who tells in his simple way of his own experiences in his Diocese, that of the eastern portion of North Carolina, it would give us what he told the Colored Committee that our Church gave to his people, an "uplift" for good and encouragement to go on, no matter how small at first.

He told us of schools and churches started with little money but much faith, scattered all over that farming country through which he travels, of a little school in Beaufort which one woman in her own little house made a beginning and gathered the children together to teach them, now she has 100 in her school. How several churches that have started as missions, now give more per capita for missionary work than many of the larger and wealthier parishes. He told the story of a colored woman raised on the old Collins plantation who, after the Civil War, as a very young girl married and was situated where there was no church nor chance for one.

She had (as had many slaves) received good religious instructions and she brought up her thirteen children in the faith, traveling often great distances to have them baptized but never ceasing to pray and to have faith. She trusted that one of her children might be set apart for the Ministry. In due time the Church came to the little town and the Bishop told of his happiness in ordaining her youngest son as a Deacon. For the woman, he says there is no one happier in that town. We can safely say with the modern proverb, "That the way to elevate the masses is to raise children properly." Bishop Darst believes in his people and finds out and brings out the best in them. As one-third of his Diocese is colored and responds heartily to the efforts put out in their behalf, the Bishop says that the opportunity is tremendous.



December at Chalfonte-Haddon Hall

Best month on the ocean decks

Golf
Riding on the Beach
Boardwalk Activities

❖

A real home Christmas Celebration

CHALFONTE-HADDON HALL
ATLANTIC CITY

will make your holidays happy days~ winter or summer, spring or fall.

A number of persons have grown so enthusiastic that they have made Chalfonte-Haddon Hall their permanent or semi-permanent home.

On the Beach and the Boardwalk. In the very center of things. American Plan only; always open. *Illustrated folder and rates on request.*

Tune in on WPG and Chalfonte-Haddon Hall

LEEDS and LIPPINCOTT COMPANY

AN INDIAN'S CONVERSION AND THE RICH HARVEST

The Rev. Philip Deloria has been, and still is, a power for good among his people, the Dakotas; one of the greatest powers that God has ever sent to them. He is seventy-one years of age. His Indian name was Tipi Sapa, and he was the son of a Chief of the Sioux or Dakota nation. He was a Chief in his own right, and a warrior of no mean renown. He was brought up a heathen, and the story of his conversion as he tells it is most interesting.

One day he was passing one of the chapels which the Rev. Joseph W. Cook, an early missionary to the Dakotas, had established. The sound of a hymn which they were singing attracted him. He stopped and listened to it, and it made a strange appeal to him. It was "Guide Me, O Thou Great Jehovah." Those in the chapel were singing it in the Dakota tongue. In his heart he rebelled against the words of it, for he did not feel that he needed guiding, for he knew all that country well. He did not feel that he was weak, for he was strong, and big, a warrior and a young Chief. Nevertheless it appealed so much to him that he returned to the chapel for three successive Sundays hoping to hear it again. On the fourth Sunday they again sang the hymn. He stood beside an Indian who was singing it from a book, and before he left the chapel that day he had learned the first verse and the tune, and he felt he had found a great treasure.

Subsequently he was converted to the Christian faith, and on Christmas Day,

(*Continued on page 106*)

Doing A Practical Missionary Service

What is the Supply Department? It may appear impossible of belief to most of our Church people that such a question could be put forward, as the Supply Department of the Woman's Auxiliary stands as one of the most efficient agencies of the whole Church in doing a practical missionary service that touches every mission station of the Church in all fields.

The Supply Department is that department of the Woman's Auxiliary through which the clothing, household, hospital, and dispensary needs of the Church institutions are provided. In addition, it sends many personal boxes to our missionaries. Each year the Church Missions House in New York asks the Pennsylvania Supply Department to carry its share of these physical needs of the Church. The Pennsylvania Supply Department then divides this requisition throughout the Diocese.

Through the volunteer work of the central committees, working at the Church House, the Department can purchase in large quantities, and employ factory methods in cutting, thus substantially cutting costs. The Department can suit the garments to the special requests and needs of individual missions, save the parishes duplication of effort and expense, as the garments are produced much cheaper than could be done by parishes working separately.

The women's organizations and the Girls' Friendly Society in about 165 parishes have accomplished all of the sewing, knitting, making of surgical dressings, and the means to purchase the ready-made articles needed to meet the requisitions given to the Diocese of Pennsylvania. During the past season 30,711 articles were shipped to fourteen missions, twenty-one missionaries and their families, and ten diocesan institutions. The monetary value of this work was $23,684.94.

That the work of the Supply Department is close to the hearts of all those who have been giving it unselfish support needs no additional emphasis. That the fruit of its work finds a most responsive touch in the hearts of our missionaries in the field, we need only to quote from a few of scores of letters THE CHURCH NEWS has been permitted to read.

A heart overflowing with gratitude speaks from this letter from Liberia:

"The goods supplied Donovan High School by your very kind Department have reached me safely and have been distributed among the boys.

"Although I was born, bred and trained in the mission, in that my father was taken to the early American missionaries to Liberia quite a lad, and I have been in the mission all my life, yet I have never witnessed such a generous display of Christian love to school children during all my school days; as such, I cannot find words of sufficient force to express not only my gratitude, but my surprise as well at what you have done for the school.

"If I am thus impressed, you can easily imagine how the little heathen boys must have felt when each received his share. It was a day of general rejoicing on the station, I can assure you, and until now the excitement is not yet over.

"On behalf of the teachers, the boys and myself, therefore, I tender sincere thanks; and we all pray God's blessings upon the Department that has so loudly and in a tangible way demonstrated the universal brotherhood of man which the dear Lord lived and died to teach all mankind.

"My school numbering over a hundred pupils hailing from the native tribes around, some from sections of the far interior where cannibalism rages, has a great future before it, and is extending its influence far and near for the betterment of the condition of their own kith and kin who are still bowing down to wood and stone, and worshipping gods that cannot save; and so this act on your part stamped the teachings of the Gospel indelibly in the young minds of these boys.

"The puzzle to the boys and us all is, how you managed to know our needs so very well as to have met them so satisfactorily; and the only solution is: God, God, the guidance of Almighty God.

"Thanking your society once more, and again and again, at the same time wishing them success and prosperity always."

All the women who made outing flannel overblouses and rompers will see the comfort they are giving this winter to the people of St. John's in the Wilderness, Alaska, from whom comes this word:

"I received in this mail on August 1st for this mission twenty-six cartons containing clothing and knitted articles, sixteen boxes from Sheibley-Tyler Company, one package of adhesive plaster and cotton, and in the preceding mail the household supplies, i. e., sheets, pillow slips and towels. All packages arrived in splendid condition and were very well packed, so were easily unpacked and sorted.

"The mail boat may be back at any time and we want to get all the acknowledgments and as many letters as possible off, and so we got busy and soon lost ourselves in those boxes, the handsome things were so beautiful, in color and style, I could not help picturing many different groups, working on them, chatting gaily and perhaps having a nice little tea social; were they wondering who was going to wear this or that article, as we wondered who made this or that lovely thing? If we can get so much joy from just unpacking and seeing them, what will the wearers get from using them?

"The colored things are so pleasing and indeed restful to the eye, when we will have our permanent carpet of snow. In the meantime, we are getting ready for that. The knitted articles were a joy and when we discovered the layettes we did not want to put them away.

"With the exception of a few, all of our natives are out at their fishing camps; they have not caught much so far, but if there is a deficit of fish there may be a good supply of meat, I do hope so. They will be returning to the village in September before the river freezes over and then our busy time really begins, as in winter we have most of the women and children with us here.

"We are also expecting a visit from our dear Bishop Rowe and our ears are constantly on guard listening for his boat.

"Please give our earnest thanks to all those who helped make and send us the supplies and clothing. I am thanking you in the name of this mission and for those who will have the benefit of the work. With kindest regards."

Parishes which made the surgical dressings for St. Luke's Hospital, Shanghai, China, will read in the following how much they meant to the recipients:

"I felt that I would like to add a word to Miss Lamberton's letter just to let you know how very much we did appreciate these fine supplies which came from you and which delighted the hearts of our nurses, not to mention making the patients more comfortable. I really think the various articles were about the nicest we have ever received from any place, certainly in recent years. With very best wishes to all my friends in the Woman's Auxiliary, I am

"Very sincerely yours,
(Signed) "H. H. MORRIS."

The following shows how very worth while has been the work for Easter School:

"The last of the boxes arrived the very morning that I left for a little holiday in Japan, so I have not opened it yet. But I have seen all the other splendid things that have come to us, and the children can hardly wait for me to get back and distribute the lovely sweaters.

"We are 5000 feet above sea-level in Baguio, so that the temperature is never

very high even in the hot season. The cool season begins now and lasts until March, so we shall think of you all with much gratitude when we put on our warm sweaters in the daytime and our pajamas at night.

"Easter School was started by Deaconess Hargreaves, who did so much in the Philippines about seventeen years ago, with one building and only a few children. Now we have over one hundred children and more would like to come, and five buildings. However, we are still in a very primitive state. Our buildings are very plain, barn-like structures, in fact the boys' dormitory was the old barn which they remade themselves during vacation. The boys do all the carpentry work—making the beds, tables, benches, and desks.

"The girls do hand-weaving which is sold to finance the school and many of them do it as a means of livelihood. The boys make baskets, too—a new departure this year.

"The children range from four years of age to eighteen or nineteen. They are all Igorots, that is mountain people, very, very poor. The children have to get their schooling without any help from home, as the people have practically no money. The boys earn enough during vacation working for the summer people, and the girls stay at school and weave if they wish.

"All of the living conditions are of the simplest. The beds are simply wooden slats with a petate or straw mat over them. The main articles of diet are rice and carrots, sweet potatoes with cabbage or other vegetables, salmon, sardines or a little meat; for instance, rice and salmon for dinner, carrots and cabbage for supper, with bananas once or twice a week. Of course, the children do all the work.

"They arrange their work with the young matron and in all the eight months I have been there I have never heard a word of quarreling about it. They are wonderfully patient and persevering, but also very normal children. They love games and fun of all kinds and they are extremely responsive to affection, appreciating all the efforts made for them.

"You may be sure that they will be most grateful for all the things that you have sent them. They use everything and each article means much because they have so little. They usually come to us with just what they have on and nothing more, and often that is little more than rags.

"These same children, though, go on to High School and we have some of our old pupils studying for nurses at St. Luke's Hospital, in Manila. One of our old boys who graduated from the Farm School last year came back and offered to teach for a nominal sum, just enough for rice during the rainy season, in order to repay what the school had done for him. There are not enough government dormitories for all the children and they are too far from the schools to go every day, so we fill a real need in the educational system of the Islands as well as giving them a religious and spiritual background which they would not get in the public schools.

A Cross-word Puzzle For Christmas Thought

At St. Luke's Church, Bustleton, Philadelphia, they are making good use of the cross-word puzzle, which is shown on the opposite page. A member of the Choir has designed several of great interest, and they are being issued under the auspices of the Choir. The one which is presented in this issue of THE CHURCH NEWS has been sent out by St. Luke's and the congregation is invited to compete by submitting the solution of the puzzle and an essay on "What Christmas Means to Me." The winning essay will be used as the parish Christmas card to be sent out by the Rector, Rev. Paul Micou. The solution to the puzzle will appear in our next issue. Other designs already worked out are the open page of a hymnal (essay, "How to Increase Attendance at Divine Service"), the belfry of the church (essay on some subject connected with the Beatitudes), the west window of the church (essay, "The Sacraments"), the south door of the church, the bulletin board, etc. The contests are held each month, and the prizes given vary in nature.

Following are definitions of the words for the cross-word puzzle:

ACROSS

1. The City over which Christ wept.
8. The new name which God gave to Jacob. Gen. 32.
13. Latin for bone.
14. Name applied to Christ from the town in which He grew up.
15. Thou (Latin).
16. *His Majesty's Opera.
18. *New Zealand Railway Ticket.
19. The town Joshua conquered by strategy. Josh. VIII.
21. City on Behring Strait.
23. A lady's maid in India.
24. Song of praise.
25. *Fire Insurance.
26. Food administrator of Egypt.
30. Yawning.
33. Matt. 1-18.
35. Part of the verb to be.
37. Isa. IX-6.
39. Preposition.
40. City of David in Judea.
43. Flat dull, spiritless.
46. Storage for green fodder.
47. Preposition.
48. The masculine definite article (Spanish).
49. Number of the Commandments.
51. Adjective applied to the Mother of Jesus.
54. The name borne by five women associated with Jesus.
56. The man who made a nation out of a horde of slaves.
57. Without company.
58. The animal which reproved Balaam.
59. *Pennsylvania Railroad.
61. *Right hand.
62. Preposition.
63. Farewell (Latin).
64. To toll the bell.
66. Short sharp bark.
67. Over there.
68. Two units treated as one.

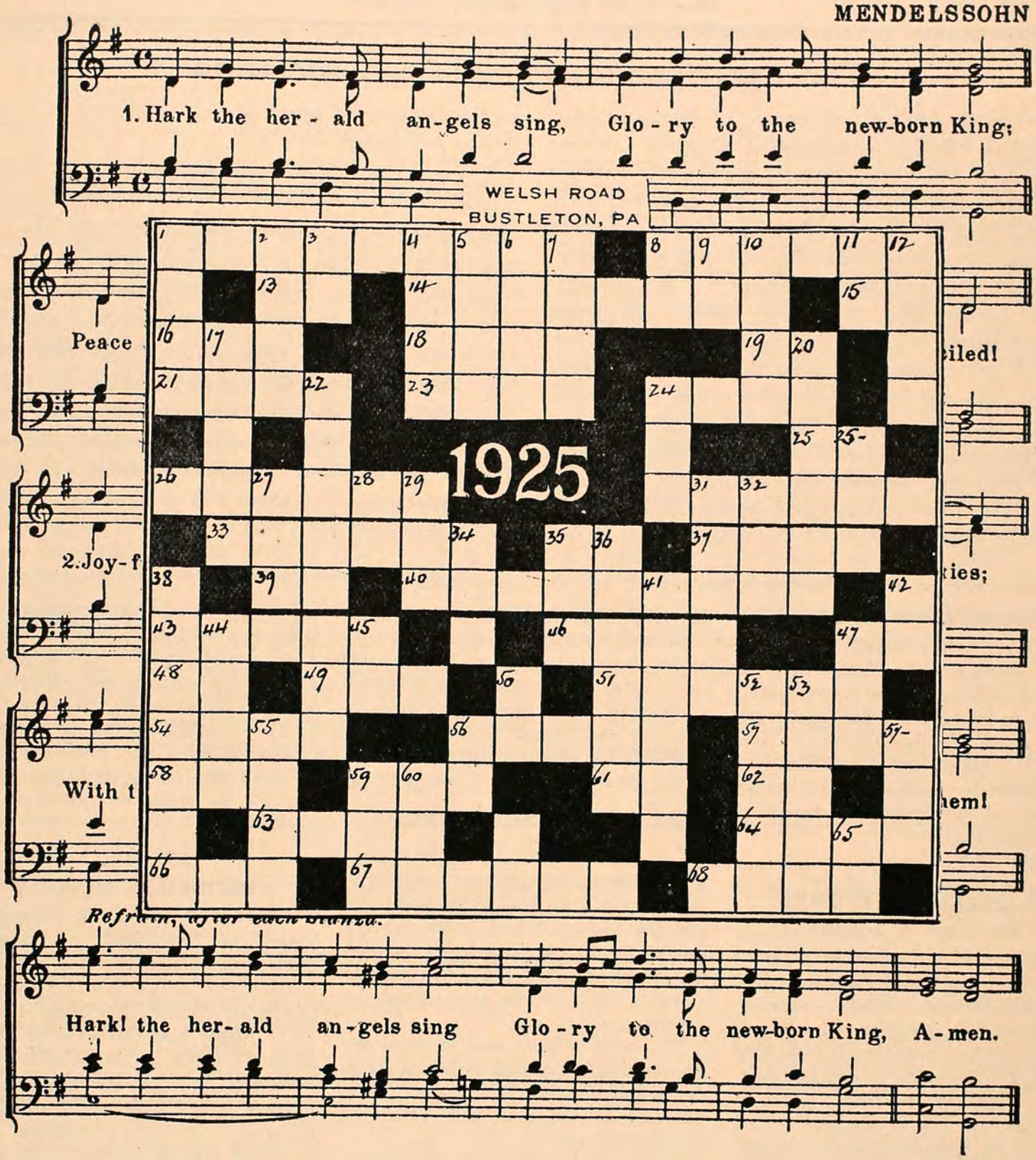
*Abbreviation.

DOWN

1. The Apostle who lived longest.
2. Luke II-7.
3. *United States.
4. One of the two who recognized Jesus as the Christ when He was presented in the Temple.
5. Indolent.
6. A captive Jew after whom a book in the Old Testament is named.
7. That which is gathered by mowing.
8. *That is (Latin).
9. Symbol for Tin.
10. Twenty quires.
11. And (French).
12. The Saint after whom our Church is named.
17. A tribe of Indians in Oregon.
20. Feeble.
22. Isa. LVII-15.
24. A witch.
25. Luke II-7.
27. Luke VIII-22.
28. Printer's term for a mess of type.
29. *High School Boy.
31. Psa. CIX-163.
32. American Poet and Writer.
34. A light afternoon meal.
35. Greek letters signifying Jesus.
36. To cut into small pieces.
38. Salutation of Elizabeth to the Virgin Mary.
41. The prophet who succeeded Elijah.
42. Preposition denoting upon.
44. II Kings VI-5.
45. Latin particle meaning below.
47. Luke II-7.
50. Look, behold.
52. Psa. XVI-9.
53. An island Monastery from which Scottish Missionaries converted England.
55. *Please reply (French).
56. Title of respect.
57. Theoretical unit of energy.
59. To urge importunately.
60. A reliable make of auto.
65. *A northwestern state.

Hark! the Herald Angels Sing

MENDELSSOHN


1. Hark the her - ald an-gels sing, Glo - ry to the new-born King;
WELSH ROAD
BUSTLETON, PA
1925
Peace
2. Joy - f
With t
iled!
ies;
em!
Refrain, after each Stanza.
Hark! the her- ald an-gels sing Glo - ry to the new-born King, A - men.

"I congratulate you in having had a chance to help these most worthy and dear children, and thank you all for them for your work and interest."

THE CHURCH NEWS is hopeful that this information may bring into the clearer vision of all who may have been in doubt or who may have been uninformed as to the aim, method and results of the Diocesan Supply Bureau, a realization of its excellent work, and that it may lead to increased interest in and support of that work.

Read THE CHURCH NEWS regularly

The Church News of the Diocese of Pennsylvania

BUSINESS OFFICE—1006 Arch St., Philadelphia

Please enter my subscription for one year to THE CHURCH NEWS, beginning January, 1926, for which I enclose One Dollar

Name _____

Address _____

Parish _____ *Date* _____

Checks, Money Orders and Postal Notes should be drawn to the order of THE CHURCH NEWS

In the Rural Fields of the Diocese

Edited by THE REV. GEORGE N. HOLCOMB

The American Country Life Association

The Eighth Annual Conference of the association was held in October in Richmond, Virginia. Among the 500 men and women present were a few farmers and farmers' wives. The majority, however, was made up of teachers in agricultural colleges, leaders in farm and home demonstration work, and others interested in various phases of the movement for the advancement of country life. Some were country clergymen.

The *National Farm News* says that religion had about as prominent a place on the program as agriculture. The emphasis on religion is one of the outstanding characteristics of rural life organizations today. The president of this association, although head of the Michigan Agricultural College, and a layman, has often written and lectured on the Church in its relation to country life. The man actually in charge of the conference program is a professor in a theological seminary.

It was frequently said, during the meeting, that the teacher and the clergyman are the natural points of contact between the local community and the more general movements for the development of a better rural civilization. The great problem of the association is still how to reach the real farmers and their families. Few who participated in the discussions were men or women actually making their living from the farm. The farmers who were present did not always agree with the economists and other specialists as to details of the rural problems, but it may be said with satisfaction that there was general agreement on the main points.

EPIPHANY, ROYERSFORD

Members of the Captain Buckwalter Post, American Legion, attended services at the Church of the Epiphany and listened to the Armistice Sunday sermon of the rector, the Rev. Charles F. Scofield. The peace plea of this discourse was effectively emphasized by a series of views of the devastated regions of France and Belgium.

ST. JAMES, PERKIOMEN

REV. CHAS. F. SCOFIELD

Dedication of the memorial pulpit at St. James on a recent Sunday, was a memorable occasion. A large congregation assembled including friends and relatives of the Fenton family from New York and Collegeville, as well as a delegation from the Masonic Lodge, of which the late Mr. Fenton was a Past Master. An impressive service emphasized the oneness of the "Communion of Saints," both those of the Church militant and those of the Church Expectant, in Paradise.

The pulpit was given by William B. Fenton in memory of his father and mother, and bears a brass plate inscribed "To the glory of GOD and in memory of William P. Fenton and his wife, Ida B. Fenton, 1925." The pulpit is a replica of a Revolutionary memorial in St. John's Church, Broad Creek, Md., a colonial structure of similar architecture with St. James' Church. It was built by W. A. Price & Co., of Pottstown, and is finished in white and mahogany to correspond with the other furnishings and pews. In addition to the brass inscription plate there is a brass manuscript desk, adjustable, of beautiful design, which was made by J. & R. Lamb, of New York. The memorial is a valued addition to the fittings of the quaintly beautiful old church and harmonizes well with its surroundings.

ST. MARK'S, HONEYBROOK

REV. GEO. N. HOLCOMB

The new kitchen, in the basement of the Church, has now been completed, and the Sunday School Room, also in the basement, has been newly painted and a new entrance built, with a wide concrete walk leading to it from the driveway.

Two suppers have been given at the Church this fall, at each of which about two hundred people were present. The proceeds amounted to $201, after deducting expenses.

During the current year there have been twelve baptisms, and eleven have been confirmed, of whom the greater number were people of mature years.

The Junior Auxiliary has now sold handicraft products of St. Lioba's School, at Wuhu, China, to the value of $514. After deducting the duty, the proceeds are sent to the school for the building of its hospital and to help in its other missionary work.

HOLY TRINITY, LANSDALE

REV. W. J. WILKIE

A recent encouraging movement at Holy Trinity is the organization of a men's club. Twenty-two attended the initial meeting. A membership of about twice that number is forecast. Representatives of the club will help in the approaching canvass and other useful activities are planned. Meetings are to be held regularly on the first Tuesday in each month. Mr. William E. Zimmerman, who was active in the foundation of the club, was made its first president.

REDEEMER MISSION

One of the largest social events in the history of Springfield took place on Saturday evening, November 14th, at the commodious auditorium and basement of Central School. It was the occasion of a Supper and Dance given by the Women's Guild of the Mission of the Redeemer. It is reported that 250 automobiles carried at least 500 persons to this affair. The proceeds, amounting to over $500, will be devoted to the Building Fund. This year the Mission of the Redeemer is to be the beneficiary of the Women's Auxiliary of the Convocation of Chester.

EVERY MEMBER CANVASS AT MORTON A SUCCESS

The results of the Every Member Canvass, conducted by the Vestrymen of the Church of the Atonement, Morton, are gratifying, in that old subscribers have renewed their pledges almost 100 per cent, and 21 new supporters have been added. The Atonement faces the new year anticipating over $500 more than was expected last year.

The Young People's Fellowship

Edited by the REV. N. B. GROTON

Second Annual Convention

It was a great crowd of young people—362 of them from 32 different parishes of the Diocese—who attended the Second Annual Convention of the Diocesan Fellowship!

On the evening of Monday, November 16, at 6.30 the Convention began with a supper most happily served in the Parish House of St. Paul's Memorial Church, South Philadelphia. At the center of the "head table" sat Mr. Donald H. Williams, the President of the Diocesan Fellowship, and beside him the Bishop of our Diocese, who honored the Convention with his presence. The hospitality afforded by the Rector and parishioners of St. Paul's could not have been more genuine.

After supper there was a half hour when the Young People from the different parts of the Diocese were given a chance to get acquainted. The half hour was an innovation and proved a real worth in creating greater fellowship among the delegates. At 8 o'clock everybody went into the Chapel where a shortened form of Evening Prayer was read by three of the young men, members of the Fellowship of St. Paul's Church. At the close of the service the Bishop of the Diocese made a short address to all the delegates.

The business session was held in the large auditorium on the second floor of the Parish House. The roll call showed 32 different parishes of the Diocese were represented by delegates numbering anywhere from two to fifty-one and totaled 362. This is a real gain over last year when there were 285 present at the First Annual Convention. Following this there came reports from several of the parishes telling about the work they were doing, especially work which was somewhat out of the ordinary.

Rev. N. B. Groton, Chairman of the Commission on Young People, was the special speaker of the evening and took for his theme the question so real in the life of all Young People, "What am I in the world for?"

The last thing on the Program was the report of the Nominating Committee, and the officers that were elected for the ensuing year are as follows:

President, Mr. Carl Altmaier; First Vice-President, Mr. Elliott Dallas; Second Vice-President, Miss Mary Moore; Secretary, Miss Clara V. Stackhouse; Treasurer, Mr. Harry S. Huber, Jr.

At the close of the Convention, when all had sung the first verse of our national anthem, the Bishop dismissed us with his blessing.

A LETTER

Here is the type of letter that is frequently reaching the officers of the Young People's Fellowship:

"The time seems ripe for the formation of some sort of association for young people in connection with parish. Knowing your interest and experience in such matters, I feel you could be of help to me. Can you suggest any helpful literature on the subject, or, if I could run down some morning, could you give me a little of your time for a talk on the subject?"

ANOTHER FELLOWSHIP ORGANIZES IN PARISH

On the evenings of October 11th and 18th I met with the Young People of St. Bartholomew's Church, Twenty-fifth Street and Lehigh Avenue, to help them organize a Young People's Fellowship. There were about twenty to twenty-four young people at these meetings, at the first of which I told them of the services being held and work being done in the various parishes and asked them to think it over for a week. The following Sunday evening they were anxious to organize, so they elected officers, as follows: Martin Ladden, President; Thos. Lightbound, Vice-President; Mildred Pierson, Secretary; Ruth Weagle, Treasurer. The officers are planning to hold one meeting a month on a weekday for a social gathering in addition to the regular Sunday evening Prayer Service.

H. S. Huber, Jr.

YOUNG PEOPLE ORGANIZE AT CHRIST CHURCH, GTN.

The first meeting for organizing a branch of the Young People's Fellowship was held on Sunday evening, October 18. Supper was served to about thirty young people by the women of the parish.

Following supper, the Rev. Dr. Arndt, the rector, said a few words about the good influence of such an organization in the parish. The Rev. N. B. Groton, of Whitemarsh, explained the aims of the Fellowship. Mr. Elliott Dallas, from the Church of Our Saviour, Jenkintown, gave a detailed talk on how the Fellowship in Jenkintown is organized. The young people present discussed plans and passed a resolution to form a Fellowship. The following Sunday evening officers were elected and plans discussed as to the advisability of having advisors, dues, and committees. The group will apply to the Diocesan Fellowship for admission and hopes to become one of the leading groups.

A SUNDAY EVENING

If anybody thinks that the people of the younger generation are not interested in the Church and do not care to associate together in the Church or in work closely connected with the Church, it would be a happy experience for them to go to Jenkintown some Sunday evening and attend a meeting of the Young People's Fellowship of the Church of Our Saviour. He will come away much refreshed and with renewed confidence in the young folks.

The Young People's Fellowship at Jenkintown meets at 6.45 every Sunday evening. The program of the meeting is very lively and interesting. There is an average attendance of from forty to fifty. From forty to fifty young people on Sunday evening at a devotional service—(take note any of you who have doubts as above mentioned!) How many Episcopal parishes are there in the Diocese where forty to fifty grown folks meet together in the Church on Sunday

evening?—last Sunday evening there were only one or two less than fifty present.

The program began with a devotional service consisting of a variation of Evening Prayer. The spirit of reverence and devotion was strong and good. It was an inspiration. After the Devotional Service, the secretary called the roll. Why, the young folks at Jenkintown care so much about their splendid meetings that they even check up on the absentees! There was then a short discussion of the affairs of the fellowship, then a short address by a visiting speaker, and then a discussion by the members concerning the co-operation between committees and the other members in making the work of the organization a success. It is a usual thing there to have lively debates and discussions on interesting and valuable topics. The meeting closed with a hymn and prayer. Such meetings cannot but be helpful to everybody present and that is probably why the attendance is so large.

Fortunately for everybody, the Jenkintown young people are members of the Young People's Fellowship of the Diocese. They will be a real factor in the work of the Fellowship. On Sunday evening it was announced that twenty-five of their members will attend the Diocesan Convention of the Young People's Fellowship next month. That is wonderful. Twenty-five young people will go all the way from Jenkintown to St. Paul's Memorial Church, South Philadelphia, to attend a Church Convention. Again take note, where can you find such an example among the older people who doubt the interest of the young folks in Church affairs?

Such, however, is the spirit of the Young People's Fellowship, and it is sure to be a big force in the future of the Church. Be reassured, then, about the younger generation and just watch what they are doing.

DAUGHTERS OF KING

The Local Assembly of the Daughters of the King of the Diocese was held in the Church House Tuesday evening, November 10th. Mrs. Arndt gave an interesting account of the convention held in New Orleans, after which our President, Mrs. C. S. Berger, introduced the Rev. J. McFetridge, rector of the Church of the Redemption. Mr. McFetridge spoke of the human side of our Lord which we so often forget and look upon Him with awe. He also reminded us of the power of prayer.

To be loved for our good deeds is one thing; to be loved for what we are is a greater honor.

The Editor's Book Shelf

How to Enjoy the Bible. By Anthony C. Deane, M.A. Published by George H. Doran Co. $1.25.

Time was when people were not supposed to *enjoy* the Bible, or any other part of religion. Enjoyment was carnal, worldly, pertaining to the devil. We are outgrowing this idea, though still many people read the Bible (and many don't!) —from a sense of duty, as a painful task, rather than as a pleasure, and feel very virtuous, but quite bored, when they have finished. They expect to get no enjoyment out of it, and of course they are not disappointed.

The Canon of Worcester Cathedral points out in this book the beauty, romance and "thrill" of the Bible story.

The charm of the Authorized Version is well illustrated by selected passages. Little of pure criticism is given, except where necessary to true understanding.

To grasp the meaning of the Bible, we should begin, not with Genesis nor even with St. Matthew, but with the Acts, where "we will find historical record of a new power at work in the world."

While strongly advocating the Authorized Version for the New Testament, Canon Deane suggests the Revised Version for the Old Testament and the Apocrypha, as giving better translation, point and meaning, without any loss of euphony.

F. E. S.

The Doctrine of the Infallible Book. By Charles Gore, D.D. Doran, $1.00 net.

Bishop Gore's stalwart Churchmanship, sound scholarship and fearlessness in approaching the foundation of faith, viewed either as resting on the Person of Christ, or on the written record of that Person, gives this brief treatise considerable weight, even for those who are not seriously disturbed by Fundamentalist controversies.

The book, written at the request of the Student Christian Movement, summarizes the results of best scholarship on the criticism of the Bible, and treats of infallibility and inspiration.

The following quotation implies the method described by the book and expresses the positive conclusion of the author: "If we are now unwilling to say that the Bible *is* the Word of God in the sense that all its phrases on all sorts of subjects were dictated by God and are infallible, yet we are no less sure than our ancestors that it contains and conveys to us the Word of God. There is certainly nothing in what can legitimately be called Biblical criticism which should make men hesitate" to express that belief.

F. E. S.

Students' Historical Geography of the Holy Land. By Rev. William Walter Smith, A.B., A.M., M.D. George H. Doran Company.

Doctor Smith has written many books helpful to Church school teachers. He knows just what is needed to supplement text-books and lesson material. He knows the requirements of pedagogy and how best to apply pedagogical principles to the impartation of lesson material.

His newest book supplies a distinct place in Church school literature. Large and bulky volumes on the interesting subject of historical geography are available, but are usually too diffuse and expensive for teachers.

In this volume of 64 pages, copiously illustrated by recent photographs of places in the Holy Land, supplemented by full index, and over forty maps of Bible lands, and a complete of illustrated material bearing on the subject, Doctor Smith has placed the teachers of the Church school under great obligation to him, and has provided a readable and instructive volume describing the Holy Land, and locating the places sacred to Christians.

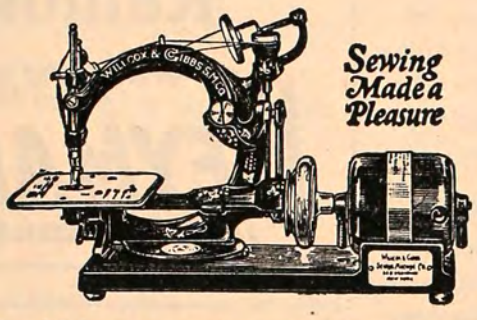
F. E. S.

CONFIRMATIONS, OCTOBER 29 TO NOVEMBER 20

Oct.		
29.	Trinity, Buckingham	5
30.	St. Andrew, Yardley	9
Nov.		
1.	All Saints, Norristown	23
1.	Huntingdon Valley Chapel	5
3.	St. Mary Annunciation, Phila.	7*
8.	Calvary, Conshohocken	32
11.	Epiphany, Royersford	1
12.	Emmanuel, Quakertown	.
13.	St. James', Perkiomen	2
15.	Messiah, Gwynedd	.
15.	St. Martin, Oak Lane	5
18.	St. Peter, Phoenixville	13
19.	Holy Trinity, Lansdale	.
20.	Country Center Mission, Edgely	16

*In addition 17 received.

CHOSEN BY FINEST FAMILIES FOR 3 GENERATIONS



You should buy a sewing machine but once. Why not then have the finest of all?

There is actual enjoyment in sewing on this silent, smooth-running, portable electric machine. Also Console Model. Free home trial. Free sewing lessons. Old machine in trade. Pleasant payment plan. Just send us coupon or phone.

Willcox & Gibbs Sewing Machine Co.
Please send information on free trial offer, free sewing lessons, and special terms. P.E.C.

Name .....
Street Address .....
City .....

WILLCOX & GIBBS SEWING MACHINE CO.

131 South 12th Street

Phone Walnut 2155

COURTESY *SERVICE*

Capital $3,000,000 **Surplus and Profits $12,000,000**

The Land Title and Trust Company

BROAD STREET
CHESTNUT TO SANSOM
PHILADELPHIA

President
WILLIAM R. NICHOLSON

Vice-President
EDWARD H. BONSALL

Vice-Pres.-Treasurer
LEWIS P. GEIGER

Secretary
LOUIS A. DAVIS

Trust Officer
CLAUDE A. SIMPLER

Asst. Treasurer
WILLIAM S. JOHNSON

Asst. Secretary
WM. J. HAMILTON, Jr.

Asst. Secretary
EDWARD K. MERRILL

Asst. Secretary
RAYMOND L. HAYMAN

Asst. Trust Officer
JOHN W. BROCK, Jr.

Asst. Trust Officer
FRANK E. HOLLAND

Real Estate Officer
H. LeROY WEBB

Title Officer
PEIRCE MECUTCHEN

Manager Title Dept.
SAMUEL EARLEY

DIRECTORS

William R. Nicholson
Henry R. Gummey
Samuel S. Sharp
John W. Brock
Ralph H. North
Joseph E. Widener
Edward H. Bonsall
Frederick J. Geiger
William M. Elkins
George D. Widener
Eugene W. Fry
Percival E. Foerderer
George W. Elkins.
Cyrus H. K. Curtis
Edgar G. Cross.

Geuting's

Three Stores of Famous Shoes and Stockings for all the Family

1230 Market St.
1308-10 Chestnut St.
19 South 11th St.

THE NEW DESCRIPTIVE CATALOGUE OF THE

Oldest Sunday-School Supply House in America

IS NOW READY

IT LISTS A FULL LINE OF

Bibles and Testaments
Periodicals and Lesson Helps
Superintendents' and Teachers' Helps and Guides
Bible Study Books
Reference Books
Books for Sunday School Workers
Hand Work and Sand Table Helps
Books for Memory Work
Pageants, Plays, Etc.
Bible Games
Home Department Supplies
Class Banners, Pennants, Etc.
Maps, Charts, Flags
Blackboards
Cradle Roll Helps
Collection Devices
Birthday and Reward Cards
Helps to Secure Attendance
Certificates, Diplomas
Buttons, Badges, Pins
Record Books
Hymn Books
Duplex Envelopes
Communion Ware
Helps for Special Days
Kindergarten Chairs and Tables
Register and Bulletin Boards
Marriage Certificates and Wedding Books
D. V. B. S. Helps
Library Books
Departmental Helps

EVERYTHING FOR THE SUNDAY SCHOOL

A COPY WILL BE MAILED FREE UPON REQUEST

American Sunday-School Union
1816 Chestnut Street :: Philadelphia

PHONE, LOCUST 8055

The Rittenhouse Pharmacy

THOS. J. KELLY, *Proprietor*

ASSOCIATED WITH
GEORGE B. EVANS
SIXTEEN YEARS

Southeast Corner
22nd and Chestnut Streets

Our pharmacists are always on duty, day and night, to carefully compound your prescriptions and extend to you every courtesy.

HOW TO KILL YOUR CHURCH

Stay home when it's hot.
Stay home when it's cold.
Stay home when it rains.
Stay home when you feel bad.
Criticize your pastor.
Tell people you didn't like the sermon.
Sit on the back seat.
Go in late.

Don't give much. Charity begins at home, and you've got your own family to support.

Don't sing. What's the choir for?

Don't speak to anybody.

Don't shake hands with the visitor; he might come back.

Never invite anybody to attend your church. Mind your own business, and let him mind his. If he wants to go, that's up to him.

That's the way to kill your church. If you want to see it die, just do nothing, or get busy and raise a rough house.—*Exchange.*

AN EXPLANATION

October 9, 1925.

Editor, THE CHURCH NEWS.

DEAR SIR:

A statement made at the Church School Institute held on October 5th, has been challenged. One objection raised against it was that it "cannot be true." Another objection humorously implied that the statement was an "exaggeration of enthusiasm."

The objections indicate a real interest in the matter, and also suggest that the necessary brevity of the statement may have left many under a misapprehension. May I, therefore, ask for space to show that the statement was really in accordance with fact.

The statement was in connection with the Training Camp-Conferences for Older Boys, and, as nearly as I can remember, was: "It may interest you to know that the time spent by the boys in actual instruction during the twelve days of the camp exceeds the time spent by them in instruction in the average Church School in the course of a whole year. And this instruction is presented by expert instructors in an environment and under conditions that are nearly ideal, added to which is the fact that the boys receive it in a brief space of time so that the first of it is not forgotten by the time they receive the last of it."

The first part of the statement was the part challenged. The last part, of course, is not open to question.

Pianos
Victrolas
Radios

-everything musical since 1864

WEYMANN

1108 Chestnut St.

BOLES & WESTWOOD
Members Phila. Stock Exchange

INVESTMENT SECURITIES

Packard Bldg., Philadelphia
PHONE: RITTENHOUSE 2496

Telephones: Rittenhouse 6934; Race 6128
ESTABLISHED 1880
WILLIAM NEWELL & SON
PLUMBING and HEATING
No. 1707 Sansom Street
ESTIMATES FURNISHED
WORK AND MATERIAL GUARANTEED

Read the

SOUTHERN CHURCHMAN

ESTABLISHED 1835

A ***NATIONAL*** CHURCH PAPER OF INTEREST TO ALL THE FAMILY

News of the Dioceses and Mission Fields; Editorials and Informing Articles; Family and Young People's Departments; Christianity and the Community; The Great Commission. You will enjoy its weekly visits. Subscription $3.00 a year.

SOUTHERN CHURCHMAN CO.

112 North Fifth Street **Richmond, Va.**

BRADLEY MARKET CO. 2106-2108 MARKET STREET

For the Best Meats
the Market Affords

MEATS

REASONABLE PRICES
CONSISTENT WITH QUALITY

Prompt Service and Delivery

RETAIL ORDERS SOLICITED
SPECIAL PRICES TO INSTITUTIONS

My Health Habit

I use

S.S.WHITE TOOTH PASTE

A delicious Mel-lowmint. It does the Work

at all Druggists
25¢ Large Tube

Banks of Delaware County

A UNIFORM SERVICE

safe and helpful, designed to meet every banking requirement of business people and individuals is offered by this bank.

LANSDOWNE NATIONAL BANK

Lansdowne Trust Co.

LANSDOWNE, PA.

Assets Over $3,000,000

Drexel Hill Title and Trust Co.

Drexel Hill, Pa.

FIRST NATIONAL BANK OF MEDIA

"The Bank of Safety and Service"

The Media Title and Trust Co.

MEDIA, PA.

Also Office:
69TH STREET TERMINAL
Also Settlement Rooms:
6936 MASHER STREET
UPPER DARBY, PA.

Banks of Montgomery County

The First National Bank

CONSHOHOCKEN, PA.

The Town's Oldest and Largest Bank

Here is the basis for the statement:

If a boy attends forty sessions of the Church School a year, and if he spends forty minutes in actual instruction at each session, he will, in the course of a year, have spent twenty-six hours and forty minutes. Both these figures are above the average. Not many Church Schools have as many as forty sessions at which instruction is given. And in very few schools is all of forty minutes actually given to instruction. The average would be much nearer thirty minutes. But in both cases the higher figure was taken.

The Camp-Conference time tables (leaving out entirely the first and last days) have over twenty-seven hours of actual instruction (and these time tables are closely followed). In these figures no credit is taken for much other instruction time such as camp-fire talks and other features when much real instruction is received. So the statement is fully justified.

In a discussion after the meeting, the question was raised if the instruction in the Camp-Conference was exactly the same as in the Church School. It isn't, and it should not be, because the purposes of the Camp-Conference are to train older boys for parish usefulness as well as for a richer religious life for themselves. The instruction, therefore, must be of a more specialized kind than that of a Church School, but it is most definite instruction nevertheless.

I offer this justification of my statement not only in justice to the Camp-Conferences of the Brotherhood of St. Andrew and the really wonderful and inexpensive opportunity they offer, but also because the statement may serve to remind those of us who teach in the Church School that, after all, the total time we have for actual instruction is so very short and so spread out that we ought of necessity to make the most of every minute of it.

Thanking you for the courtesy of your columns, I am

Faithfully yours,

FRANCIS A. WILLIAMS.

E. Bradford Clarke Co.

Grocers

and Dealers in Imported and Domestic Cigars

STRICTLY FAMILY GROCERS FOR OVER ONE HUNDRED YEARS

1520 Chestnut Street
Philadelphia

OVERBROOK
NARBERTH
BRYN MAWR
BALA

PHONE ARDMORE 914

WM. T. MC INTYRE

FINE GROCERIES
VICTUALER, CONFECTIONER, CATERER
DINNER PARTIES AND WEDDINGS

19-21 EAST LANCASTER AVENUE
ARDMORE, PA.

TRUNKS
SUIT CASES

FITTED AND PLAIN
LEATHER GOODS
OF
EVERY VARIETY

Curry 1112 CHESTNUT ST. PHILADELPHIA PA.

ESTABLISHED 1877

NEXT TO KEITHS THEATRE

LADIES HAND BAGS

ALWAYS THE LATEST CREATION

REPAIRING

THE BLACK AND WHITE SHOP

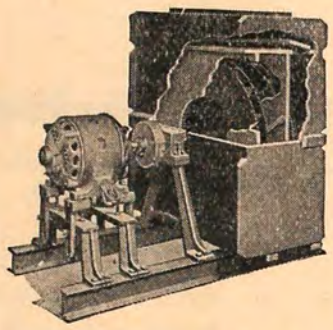
MILLINERY

Our Models are now ready for the inspection of all who are interested in dainty, distinctive, original creations.

I. W. MULREADY

125 South Sixteenth Street
Philadelphia

Colin Deans
INTERIOR DECORATIONS
A Charming Breakfast-room: Is created when we use a Japanese black and white wallpaper and curtains of a dashing raspberry red, hung from an antique gold and colored cornice—a rose taupe chenille rug—black and gold lacquer screen. A delightful setting for the French gray furniture, unique in its quaint decorations.
PHONE LOCUST 3653
1520 LOCUST ST.



KINETIC ELECTRIC ORGAN BLOWERS

are installed in more of the prominent Episcopal Churches of the country, than any other make of Organ Blower.

Factory is conveniently located near Philadelphia, next door to the Lansdowne Freight Station of the Pennsylvania R. R.

More than 25,000 Kinetics giving most satisfactory service.

Awarded Gold Medal at the Panama-Pacific Exposition.

Kinetic Engineering Company
Factory and Main Office
UNION AND STEWART AVENUES
LANSDOWNE, PA.
New York—41 Park Row
Boston—15 Exchange Street

(*Continued from page 96*)

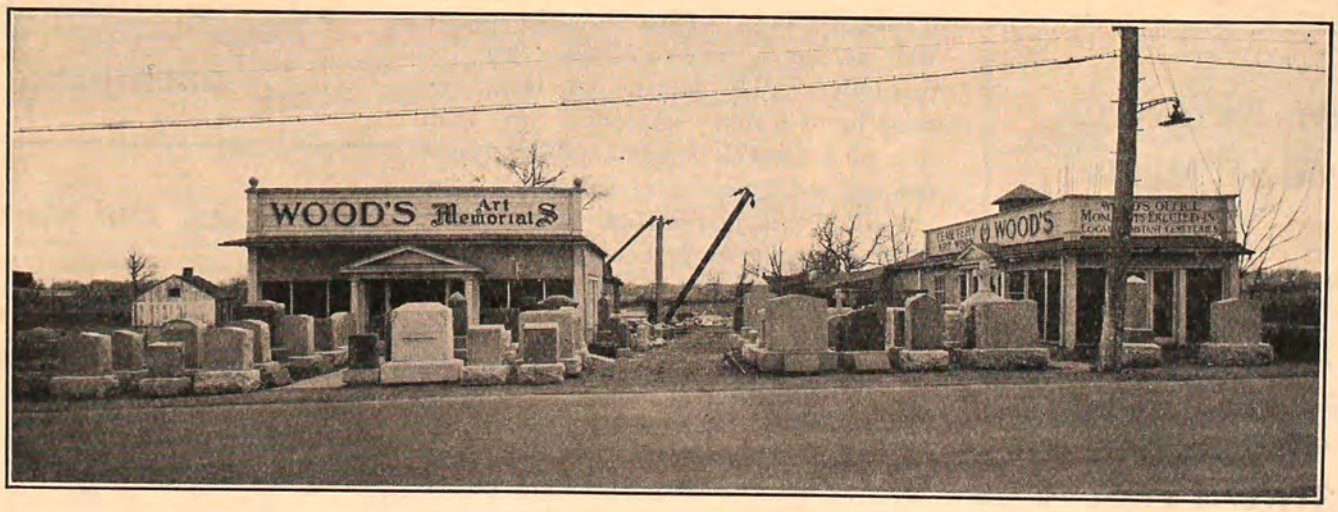
1870, he was baptized by the Rev. Mr. Cook. Later he decided that he should become a clergyman in the Church, and do his best to bring his brother Indians the light which he himself had found. He told Bishop Hare of his desire. Bishop Hare told him that he could not be a priest of the Church and a warrior and Chief of his tribe at the same time. If he wished to enter the ministry he must put aside his paint and his war feathers, and give up his chieftainship.

Philip Deloria went away, and later returned to Bishop Hare and told him that he had made his decision, namely, that he would put aside his paint and war feathers and give up his chieftainship, and requested that he be ordained a clergyman in the Church. It was his great renunciation,—the giving up of the things which an Indian youth prizes most,—in order to enter the priesthood of the Church.

Bishop Hare put him under instruction, and in 1883 he was ordained Deacon, and nine years later was advanced to the Priesthood. For two years he worked on the Yankton Reservation, and then was sent to the Standing Rock Reservation, where, for forty years, he has ministered faithfully to his people there. A man of magnificent physical stature, deep spiritual conviction, a mighty love for the Church and as mighty a longing to bring all his brethren into its fold. Of late years he has been failing, and his powers are beginning to break under the might of his years of service. He is to be relieved of his big field on the Standing Rock Reservation, and is to move to his old house on the Yankton Reservation, where he will have charge of St. Philip's Church, White Swan. Here, it is hoped, he will live many years in peace and happiness, continuing in a small way the work which he has carried on so faithfully through so many years, but enjoying to some degree the rest which he has so well won.

L
Llewellyn's
Philadelphia's Standard
DRUG STORE
For 65 Years Leaders in the Drug Business
1518 Chestnut St.

FOLLOW THE FLAG
MATHERS COAL
Frank F. Mathers
Largest Individual Distributor of
COAL
10th and Washington Ave.
52d below Baltimore Ave.
Walnut 6438 **Woodland 0478**



H. C. WOOD
Opposite Main Entrance Fernwood Cemetery
FERNWOOD, PA.
Granite and Marble
Cemetery Work of Every Description
All Cemeteries. Local and Distant

The Emergency Aid Cafeteria
120 SOUTH 21ST STREET
(Around the corner from the Church House)

THE BEST OF HOME COOKING

Menu at 50 cents and 75 cents.
Luncheon—12-2 P. M.
Dinner—5:30-7:30 P. M.
Special facilities for Catering for Luncheons, Teas, Dinners

(Estimates and Sample Menus on request)
TELEPHONE—LOCUST 4870

GREEN HILL FARMS
SUBURBAN HOTEL
City Line and Lancaster Pike,
Overbrook, Philadelphia
Excellent Cuisine
Terrace Restaurant Overlooking Golf Course
EUROPEAN PLAN

THE FLANDERS
Ocean City, N. J.
AMERICAN PLAN
232 rooms, with baths. Hot and cold sea water baths in connection with bath department.
OPEN MAY TO OCTOBER
J. HOWARD SLOCUM, Manager

LINCOLN

THE ownership of a Lincoln is associated with a position in the community which it is a legitimate American ambition to attain.

We offer for private purchase in our showrooms a complete showing of *Lincoln* models and in our Service Station a service complete and courteous, thoroughly befitting this fine motor car of character.

Burnshaw Motor Company
Lincoln Salon
245-247 N. Broad St.
Philadelphia

WHAT IS SORELY NEEDED NOW IN CHINA

Look at these figures and think of them.

China has now 400,000 Christians. Of those, 40,000 belong to our own Church.

These Christians in China are represented in groups, congregations and families, Synods (Diocesan and National), and are all actively at work on all lines of Church life and are prosecuting vigorous work among the Chinese who are not yet Christians. Do you realize that the clergy of the Chinese Church are many of them of the third generation in the Church? Now it is essential that more natives be trained to go out among their own people. If a Chinese theological student comes to America he must first master our language. Can you not see the necessity for the building of this central Theological School at Nanking? You cannot go to work in China yourself perhaps, but you can help to speed the Gospel work in helping to make it possible for these young men to study for Holy Orders in their own language. We have already seventy Chinese Clergy, and within thirteen years past forty of these have been added to the ranks.

For *every dollar sent* to help our Chinese American Mission the *Chinese are contributing more than a dollar* to match it. We have the lot for the building and after twelve years in moving from house to house, even from city to city, cannot our Church help in the erection of the most valuable thing at present, for the needs of China, a building for the Chinese Theological School?

WORK IN LIBERIA

Do you know that in Liberia we are maintaining Christian schools and hospitals against an almost overwhelming force of Mohammedanism and heathenism?

Take Miss Margaretta Ridgely with a small band of helpers who has for twenty-five years kept up a girls' school at Cape Mount. As a thank-offering for her faithful service, the various Auxiliaries of this country have rebuilt her school, and it is hoped that there will be an effort to rebuild St. Timothy's Hospital. If we could realize what the work of teaching and caring for sick means to the people in heathen lands, the schools, churches and hospitals would flourish. Every foreign field missionary tells us that the natives must be trained to spread the Christian influence.

There are no other active religious workers but our own now among the Indians at Fort Hall, Idaho, where the Church began work twenty-five years ago.

OXFORD TEACHERS' BIBLES

You will find an **Oxford Teachers' Bible**, with its wonderful References and Helps, an invaluable aid in preparing interesting and helpful Sunday School lessons. The Helps are arranged in alphabetical order, like a dictionary. They are accurate, comprehensive and up-to-date.

At All Booksellers
Catalog upon request

OXFORD UNIVERSITY PRESS
AMERICAN BRANCH
35 West 32d Street
New York

The Baptist Bookshop
1703 Chestnut St. (N. W. Cor.)
(Second Floor—Use Elevator)
All the BETTER books for every age and taste
Bibles, Testaments, Church and Sunday School Supplies for Every Purpose

IN OUR NEW HOME
you will find a complete stock of
CHURCH BOOKS, PRAYER BOOKS and HYMNALS, BIBLES AND CHURCH SCHOOL SUPPLIES.

Our upwards of thirty years' experience enables us to give prompt and intelligent attention to any commission entrusted to us, and we invite a trial order from those who have not yet tested our service.

GEORGE W. JACOBS & CO.
1726
Chestnut Street
PHILADELPHIA, PENNA.

P. S.—Catalogues and information gladly furnished upon request.

"A National Institution" — "From Coast to Coast"

Browning King & Co.

Special Department for

CLERGYMEN

A complete stock of ready-to-wear clothing for clergymen in a variety of models and fabrics.

Clothing, Furnishings and Hats for Men, Boys and Children

1524-26 Chestnut St., Phila.
21 Stores in 18 Cities

CHURCH VESTMENTS
Cassocks, Surplices, Stoles
EMBROIDERIES
Silks, Cloths, Fringes
CLERICAL SUITS
Hats, Rabats, Collars
COX SONS & VINING
131-133 E. 23d St., New York

Burpee's Seeds Grow

BURPEE'S ANNUAL tells the plain truth about The Best Seeds That Grow. It describes the Burpee Quality Seeds. If you are interested in gardening, Burpee's Annual will be mailed to you free.

FREE SAMPLE—Write for a free copy of Burpee's Annual, look through it, and select a regular 10¢ packet free, and we will mail it to you postpaid. Write now for Burpee's Annual.

--------TEAR HERE---------

W. ATLEE BURPEE CO. G-1
Seed Growers, Philadelphia

Send me a free copy of Burpee's Annual, together with a coupon order sheet.

Name.....

Address.....

.....

IN LIGHTER VEIN

"What are the chances of my recovering, Doctor?"

"One hundred per cent. Medical records show that nine out of every ten die of the disease you have. Yours is the tenth case I've treated. Others all died. You're bound to get well. Statistics are statistics."—*Exchange.*

"Talkin' 'bout prosperity," said Uncle Eben, "look at de money dat kin be made jes by plunkin' on de old banjo!"—*Washington Star.*

What this country needs is as much interest in public affairs as is shown in private affairs.—*Cleveland Times.*

"We have about made up our minds to send you to the Legislature."

"What for?" inquired Farmer Corntossel. "You'd be wastin' talent. I don't know how to make laws and I do know how to make hay. And this community needs more hay instead o' more laws."—*Exchange.*

"Tommy, do I actually see you playing with your soldiers on Sunday?"

"Oh, that's all right, mother. This is the Salvation Army!"—*Exchange.*

"Sir, when you eat here you do not need to dust off the plate."

"Beg pardon. Force of habit merely. I'm an umpire."—*Anon.*

"And what does your father do?" asked the kind gentleman of the little boy.

"Oh, he's a numismatician," the lad replied.

"Why, a numismatician is a coin collector."

"Yes, that's what my father is," said the boy. "He's a conductor on a trolley."—*Merton Item.*

Willie came in from the shed where Uncle Rufus was picking a Christmas chicken for his small city nephew's dinner. "Aunt Sue!" he cried as he entered, "what do you think? Uncle Rufus is out in the shed husking a hen!"—*Anon.*

R. GEISSLER, INC.
NEW YORK
56 W. 8. STREET.
CHURCH
FURNISHINGS
WINDOWS — TABLETS
FABRICS — EMBROIDERIES
MEMORIALS

WM. H. HOSKINS CO.
STATIONERS
Engravers & Printers Office Outfitters
Hoskins
904 CHESTNUT STREET
PHILADELPHIA

The
Stewart & Steen Co.
ENGRAVERS
420 Sansom Street, Philadelphia, Pa.
Wedding Invitations
Announcements
Teas and Reception Invitations
At Home, Reception & Visiting Cards
Fine Social Stationery
Monograms and Address Dies
Christmas and New Year Greeting Cards

Charles R. Harrison & Co.
STATIONERS
PRINTERS
ENGRAVERS
1715 Chestnut St. - Philadelphia, Pa.

COSTUMES; WIGS
MASKS & HEADS—Sale or Rent
For Plays, Pageants, Operas,
Tableaux, Cantatas, Etc. Clerical Gowns
VAN HORN & SON
S. E. Cor. 12th & Chestnut Sts., Phila., Pa.

Comfort Giving

That's the result of the patented feature which characterizes Arnold's Glove-Grip shoes for women.

Fastening a Glove-Grip Shoe lifts up the arch instead of pressing it down. Sizes 2½ to 11, widths AAA to D.

DERBY
37 S. Eighteenth St.
Formerly of 1214 Walnut St.

The Gift of Gifts

Furs of the Better Grade

Theo. F. Siefert

1730 Chestnut St.

FIDELITY

STORAGE & WAREHOUSE CO.

Safe Storage

Household Goods, Silverware, Pianos, Etc.

Local and Long Distance Removals

1809-13 Market St.

Philadelphia

Lupton

Steel Windows

for

BANKS
APARTMENTS
HOSPITALS
RESIDENCES
OFFICES and
INDUSTRIAL BUILDINGS

Literature on Request

David Lupton's Sons Co.
Allegheny Ave. & Tulip St.
Philadelphia

HERBERT G. CAMPION

Building Contractor

112 S. 16TH STREET

PHILADELPHIA

Embick's

W. H. Embick
G. G. Embick
H. B. Embick
B. W. Embick
Frank Embick

"for things worth while"

Suits
Hats
Coats
Dresses
Children's
Wear
Men's and
Women's
Tailoring

1618-20 Chestnut St.

One Organization Behind Both

SUPPLEE-WILLS-JONES

McCown & Co.

INVESTMENT BANKERS

Offer Complete Investment Service including

Purchase and sale of securities, both listed and unlisted.

Statistical information and market quotations on listed and unlisted Bonds and Stocks.

Offerings of suitable investments in Railroad, Municipal, Public Utility and Industrial Securities.

FRANKLIN TRUST BUILDING
(Second Floor)
Chestnut and Fifteenth St.

MEMBERS OF THE PHILADELPHIA STOCK EXCHANGE

Direct Private Telephone to New York

RECIPROCAL AUTOMOBILE INSURANCE

Good Will—

If the Pennsylvania Indemnity Exchange owes its remarkable success to one single factor more than another, it is to the good will of its policyholders. A high percentage of the new business written annually results from their enthusiastic endorsement of the Exchange to other motor car owners.

Pennsylvania Indemnity Exchange
BROAD STREET AND SOUTH PENN SQUARE
PHILADELPHIA

Complete coverage for Passenger and Commercial cars

MacDonald & Campbell

Leading Specialists
In Men's Wear

Clothing
Sports and Golf Suits
Evening Dress Clothes
Haberdashery
Custom Shirts
Riding Suits, Riding Breeches
Motoring Apparel and Accessories
Chauffeur's Outfits
Hats and Caps

1334-36 Chestnut Street

Bell Phone, Filbert 3692

Our new quarters are within shouting distance of City Hall and as close to you as your elephone

Remember our NEW Phone Numbers

FRANKLIN

Photo-Engraving House

Bell, Spruce 10038-10039 Keystone, Race 2567

1304 ARCH STREET

J. J. HABERMEHL'S SONS

Florists

Bellevue-Stratford Ritz-Carlton

Diamond and 22nd Streets

PHILADELPHIA

The Baldwin Locomotive Works Philadelphia

Locomotives for all Classes of Service

Memorials

West Point Military Chapel
Graduate College, Princeton, N.J.
Greenwood Cemetery Chapel
Community Church, Lake Placid
Holy Trinity, Philadelphia
Church of the Nativity, Rockledge
Church of the Epiphany
Philadelphia

The Willet Studios
226 South 11th Street, Below Walnut
Philadelphia, Pa.

Church Memorials

In Mosaic, Marble, etc.

Stained Glass Windows
Mural Decorations

The beautiful colors used by the old master in stained glass have been reproduced in our

Historical Windows
Washington Memorial Chapel
Valley Forge, Pa.

St. Thomas P. E. Church
New York City

✠

The D'Ascenzo Studios
1604 SUMMER STREET
PHILADELPHIA, PA.

ESTABLISHED 1868

JOHN M. GESSLER'S SONS

Designers & Constructors

ARTISTIC CEMETERY MEMORIALS

Baltimore and Woodland Avenues
at 39th Street
PHILADELPHIA, PA.

Brotherhood of Locomotive Engineers

Title and Trust Company
45 SOUTH BROAD STREET
PHILADELPHIA, PA.

Capital - - - -	$500,000.00
Surplus - - - -	$250,000.00
Total Resources -	$1,500,000.00

FREAS B. SNYDER ..... *President*
RUSH GRAMM ..... *Vice President*
LAWRENCE V. BYRNES ..... *Sec'y and Treas.*
ERNEST M. CLARK ..... *Asst. Sec'y and Asst. Treas.*

EverHot
AUTOMATIC
WATER HEATER

Distinctive EverHot Features

SIMPLICITY—DURABILITY
ECONOMICAL OPERATION

Money Cannot Buy a Better Water Heater

EverHot Heater Sales Co.
2401 Chestnut St.

Fire Insurance Rate Specialists

Beidler & Bookmyer
INSURANCE
424 WALNUT ST., PHILADELPHIA

Special Rates for Automobile Insurance

Jos. C. Ferguson Jr.
OPTICIAN
PHOTOGRAPHIC SUPPLIES
1804 CHESTNUT STREET
PHILADELPHIA

ESTABLISHED 1822
R. R. Bringhurst Co. Inc.
Funeral Directors
Spruce 5690 1924 Arch Street

BORDENTOWN
Military Institute

Thorough preparation for college or business. Efficient faculty, small classes, individual attention. Boys taught how to study. Supervised athletics. 41st year. For catalogue, address

Col. T. D. Landon
Principal and Commandant
Drawer C41
Bordentown-on-the-Delaware, N. J.

JOHN M. DOYLE
MEMORIAL TABLETS
14 S. THIRD ST. PHILADELPHIA
CATALOGUE ON REQUEST

W. Edgar Keith

OPTICIAN

1911 Walnut Street
Opposite Holy Trinity Church

The Children of Pennsylvania

What shall be done for children who are homeless, neglected and destitute through sickness, death, vice or desertion of their parents? Someone must care for these little ones. The CHILDREN'S AID SOCIETY of Pennsylvania, Inc., founded over forty years ago, is now doing this work for approximately 2,000 children.

The Children's Aid Society is providing individual care and protection for such children through a series of carefully selected family boarding homes. Through a staff of trained visitors and through school and church reports, the Society knows of the progress and development of each child. Special departments for the care of older boys and girls are maintained and the Society also conducts a large home finding work.

County branch offices are established at Towanda, Williamsport, Reading, Norristown, Easton, Media and Lancaster. Our County Agency Department will be glad to answer questions about the organization and extension of this work in various counties in Eastern and Central Pennsylvania.

The Society receives children without restriction as to race, creed or color, caring for them with due regard to their religious faith. Surely each one will want to share the responsibility of providing for them. Homes wanted for children.

Bequests Solicited

CHILDREN'S AID SOCIETY OF PENNSYLVANIA
311 South Juniper Street - - Social Service Building
Philadelphia

Member, Welfare Federation of Philadelphia.

The Episcopal Academy

(Founded 1785)

City Line and Berwick Road
Overbrook, Penna.

A Country Day School which provides an excellent environment for growing boys for eight hours of the day.

Possesses splendid equipment of five buildings and twenty-two acres of ground.

Prepares for all colleges and technical schools.

The Lower School for boys aged seven to twelve offers them many advantages ordinarily reserved for older boys.

GREVILLE HASLAM
Headmaster

CHESTNUT HILL Academy

A school for boys, located in the country, 11 miles north of Philadelphia. Full preparation for college entrance. Boarding department limited. Small classes. Complete athletic equipment. Athletic fields. Gymnasium, 80-ft. swimming pool. Recreation building containing indoor tennis court and baseball cage. 40 tennis courts available. Athletic training required for every boy. Horseback riding.

T. R. HYDE, M.A. (Yale University)
Headmaster
Box 15, Chestnut Hill Academy
Chestnut Hill, Pa.

Montgomery School

THE COUNTRY DAY SCHOOL FOR BOYS

Wynnewood, Penna.

REV. GIBSON BELL, Headmaster

FRIENDS' SELECT SCHOOL

FOR BOYS AND GIRLS

The Parkway and Seventeenth Street
Philadelphia

Aims to combine the wisdom and experience of the past with the best in progressive ideals and practice. All grades from Sub-Primary through High School.

Catalogues on request

WALTER W. HAVILAND, Principal

St. Luke's School

Wayne Pennsylvania

The School was founded at Fox Chase in 1863 as "Ury House School." It was removed by the present Headmaster to Bustleton in 1884 and renamed "St. Luke's School." In 1902 thirty acres were purchased near Wayne for its permanent home.

Day School for Young Boys

requiring special methods of instruction adapted to individual needs.

REV. R. B. W. HUTT, PH.D
JENKINTOWN, PA.

FRIENDS' CENTRAL SCHOOL SYSTEM

Supervised by a Committee of Friends

KINDERGARTEN
THROUGH HIGH SCHOOL

The High School will open this year as a Country Day School, at its new site of 18 acres, in Overbrook. Convenient transportation to all parts of the city and suburbs.

Thorough College Preparatory and General Courses
Complete Modern Equipment

Write for Year Book or Phone Bel. 7492

BARCLAY L. JONES, Ph.D.
Principal, Philadelphia

Friends' Elementary School, 1520 Race Street.
Friends' West Philadelphia School, 35th and Lancaster Avenue.
Friends' Germantown School, Greene Street above School Lane.

Peirce School

Courses of study (college-grade) preparing young men and young women for the responsibilities of business life:

Sixtieth Annual Catalogue upon application.

PEIRCE SCHOOL OF BUSINESS ADMINISTRATION

Pine Street, West of Broad
PHILADELPHIA

Miss Wharton's School

1716 PINE STREET

Course covers the first eight years of school work, for girls.

Boys are received in the first three classes.

Classes for Religious Instruction.

The Mary Lyon School

College preparation. General courses with electives in Art, Music, Literature. A country school in college town near Philadelphia. All sports. Riding. New administration building with gymnasium, swimming pool. WILDCLIFF, the graduate school. SEVEN GABLES, for girls, 6-12. Write for catalog, mentioning school which interests you.

MR. and MRS. H. M. CRIST, Principals
Swarthmore, Pa.

HARCUM SCHOOL
FOR GIRLS

Thorough college preparation; or special study. Music, Art. New building, large grounds. Athletics, riding. Mrs. E. H. Harcum, B.L., Head of School; Mrs. L. M. Willis, B.P., Principal. Box V, Bryn Mawr, Pa.

Insurance Conveyancing

One of our Specialties: "Financing your Real Estate"

LEWIS A. TAULANE
(C. William Spiess)
Real Estate in All Its Branches
916 WALNUT STREET
Come visit us in our new building
Mortage Loans of all kinds negotiated

Notary Public Commissioner of Deeds for New Jersey

We Buy Diamonds

Gold, Silver, Platinum and False Teeth

PENN SMELTING CO.

"The Old Gold Shop"
Established 1887 906 Filbert Street

ESTABLISHED 1840
OVER 81 YEARS OF GOOD PAINTING
INTERIOR
Painting and Decorating
FINE PAPER HANGING
Bell Telephone, Lombard 5772
F. A. BLACK & SON
FRANCIS F. BLACK
711 LOCUST STREET
(West of Washington Square)
PHILADELPHIA, PA.

WILLIAM B. MARGERUM
GENERAL VICTUALER
Dealer in the Finest Quality
BEEF, MUTTON, LAMB, VEAL
HAMS, BACON, LARD, TONGUES
And Provisions in General
THE STANDARD HOUSE FOR THE CHOICEST THE MARKET PRODUCES
STALLS, 1000 to 1020 Tenth Avenue
913 to 921 Ninth Avenue
OFFICE, 28 to 35 Avenue A
READING TERMINAL MARKET
12th and Arch Sts., Philadelphia
Telephone Connections
Bell, 2702 Filbert, 2703 Filbert
Keystone. 258 Race

Your Surety of Purity

Breyers
PLEDGE OF PURITY
I PLEDGE THAT BREYERS ICE CREAM HAS NEVER CONTAINED ADULTERANTS, GUMS, GELATINS, POWDERS OR FILLERS, EXTRACTS OR ARTIFICIAL FLAVORING OF ANY NATURE.
REAL CREAM, GRANULATED SUGAR AND PURE FLAVORINGS ARE USED TO MAKE BREYERS ICE CREAM
"The Old Fashioned Kind"
Breyers
QUALITY
ICE CREAM

H. TERZIAN
IMPORTER OF
Oriental Rugs and Carpets
MAIN OFFICE
1722 DELANCEY ST.
SPRUCE 4490
STORAOE & WEAVING
S. W. COR.
15TH & WALNUT STR
PHIIADECPHIA
IN BUSINESS FOR OVER THIRTY YEARS

N. R. MacGregor D. R. MacGregor
D. R. MacGREGOR SONS
Painters
1628 VINE STREET
PHILADELPHIA, PA.
Particular attention given to Interior Decorations

Established in 1845
At 317-319 Walnut Street
JAMES MORONEY
Sacramental Wines
205 South 13th Street
PHILADELPHIA, PA.
Telephone, Spruce 8698

CLOUD TOILET PREPARATIONS
LePERLE
If you have a good complexion, massage helps to keep it so; if a bad one, it will yield under the magic touch of Cloud's Antoinette Cleansing Cream. Send for FREE samples of Cleansing Cream and also our Le Perle Face Powder
THE CLOUD LABORATORY, Philadelphia, Pa.

THE BINDER Bldg.
LADIES keep in touch with the changing style of BOBBED HAIR
4th Floor
Ladies' and Children's All Hair Cuts, 50c.
All Original Binder Hair Cutters
BINDER BLDG., 35 S. 13th St.

Dollard & Company
Hairdressers
Trading with Gentlefolk since 1838.
Hair Goods, Toupees, etc.
Hair Cutting, Chiropody
Manufacture Herbanium Extract Hair Tonic and Regenerative and Sulphur Creams
LODER BUILDING
N. E. Corner Sixteenth and Chestnut Streets
Entrance on Sixteenth Street

FRENCH'S
"QUALITY FIRST"
Paints and Varnishes

Owners specifying French's Paints and Varnishes are securing the best.
We are in a position to fill the wants of the most exacting.
Consult us when you are in the market.
SAMUEL H. FRENCH & CO.
Established 1844 Incorporated 1920
PHILADELPHIA, PA., U. S. A.

TRADE MARK **NICE** REG. U.S.A.
The name to go by when you go to buy
Varnishes, Paints Stains, Enamels
They Are Quality Products Through and Through
Ask for Color Cards and our free booklet "Paint Pointers"
EUGENE E. NICE CO.
Philadelphia, Pa. Camden, N. J.

Commonwealth Casualty Company

Philadelphia's Oldest Casualty Company

210-212 SOUTH FIFTH STREET

ACCIDENT and HEALTH INSURANCE

AUTOMOBILE and TEAMS INSURANCE

NO OTHER LINES
BEST POLICIES LOWEST RATES
UP-TO-THE-MINUTE *SERVICE*

We solicit your business

CONSTANTLY INCREASING BUSINESS and FINANCIAL STRENGTH

HENRY C. STEWART
President

E. W. COOK
Vice-Pres. and Gen. Mgr.

CLARENCE L. HARPER ARTHUR PECK

HARPER & TURNER

Investment Bankers

1000-12 Stock Exchange Building

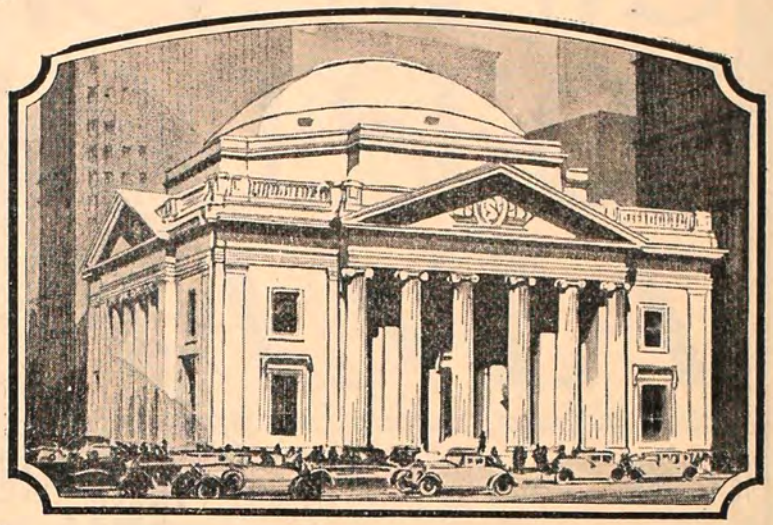
Members of Philadelphia Stock Exchange
Private telephone and telegraph wires to New York

The service we render does not begin and end in selling securities to or for our customers.

We deem it an obligation to review their holdings at least once a year. We make comments or suggestions where circumstances appear to warrant and give present quotations on each security.

We highly value the opportunity of rendering this particular service.

Chartered 1836



What is the Safest Form of Life Insurance?

That form of insurance which does not put the burden of investing and conserving the proceeds on beneficiaries who may not be experienced, but which assures them a steady and dependable income instead.

The insurance companies in collaboration with the trust companies have worked out just such a form of insured insurance—"The Insurance Trust."

If you are carrying life insurance or contemplate taking out a policy, the officers of the Girard Trust Company will be glad to confer with you concerning the advantages of placing your insurance in Trust.

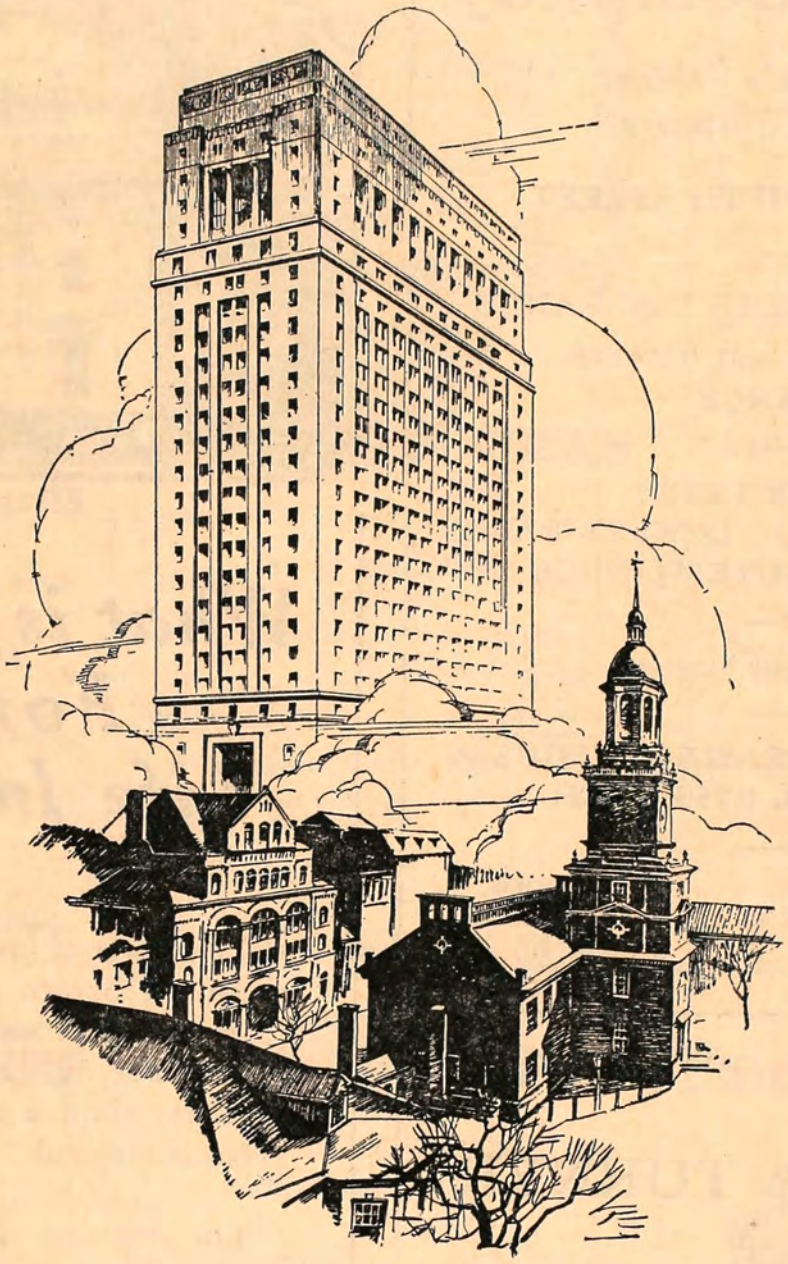
A booklet, "The Life Insurance Trust", will be sent upon request.

Girard Trust Company

BROAD AND CHESTNUT STREETS, PHILADELPHIA
EFFINGHAM B. MORRIS, *President*

Capital and Surplus
$10,000,000

Member Federal
Reserve System



Every Trust Company Service

THE PENNSYLVANIA COMPANY

For Insurances on Lives and Granting Annuities

TRUST AND SAFE DEPOSIT COMPANY

PACKARD BLDG.
15th and Chestnut Sts.

CHARTERED
1812

517 Chestnut Street
Philadelphia